Jainism :

A KEY TO TRUE HAPPINESS

By

BRAHMACHARI SITAL PRASADJI

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प्रकाशकीय

प्रस्तुत पुस्तक श्री महावीर ग्रन्थ माला का तीसरा पुष्प है। इससे पूर्व इस ग्रन्थमाला में आमेर शास्त्र भण्डार जयपुर की 'ग्रन्थ सूची' एवं 'प्रशस्ति संग्रह' नामक दो पुस्तकें प्रकाशित हो चुकी हैं। इन दोनों को साहित्य प्रेमियों तथा पुरातत्त्व गवेषियों ने बहुत पसन्द किया है। प्रस्तुत पुस्तक स्व. ब्रह्मचारी शीतलप्रसादजी की कृति है। अभी तक यह अप्रकाशित थी। कुछ समय पहिले मेरे मित्र स्व० श्री रामचन्द्रजी खिन्दूका, मंत्री श्री महावीर अतिशय क्षेत्र समिति के पास बाबू कामता प्रसादजी जैन, संयोजक विश्व जैन मिशन का पत्र आया और उन्होंने यह इच्छा प्रकट की कि इस पुस्तक को क्षेत्र समिति की ओर से प्रकाशित करवाया जाय। खिन्दूकाजी ने श्री पं० चैनसुखदासजी न्यायतीर्थ की सम्मति लेकर यह विचार क्षेत्र समिति के सामने रक्खा और समिति ने इसे प्रकाशित करने की स्वीकृति दे दी। इसके बाद हमारे दुर्भाग्य से श्री खिन्दूका जी का एकाएक हृद्गति रुक जाने से देहान्त हो गया। इसलिये इसके प्रकाशन के काम में थोड़ी ढील हो गई। आजकल प्रेसों के पास अत्यधिक कार्य होने से और कई प्रकार की अन्य असुविधाओं के कारण किसी भी प्रकाशन में विलम्ब हो ही जाता है सो इस में भी हुआ।

इस पुस्तक का संशोधन और प्रूफ रीडिंग अंग्रेजी जैन गजट के भूतपूर्व सम्पादक श्री सी. एस. मल्लिनाथन जी (मद्रास) ने किया है। इसका प्रास्ताविक इंगलैंड के विद्वान् श्री मैथ्यू मैके ने और भूमिका जैन समाज के सुपरिचित समाज सेवी बाबू कामता प्रसादजी ने लिखी है इन सबको मैं धन्यवाद देता हूं और आशा करता हूं कि पुस्तक का अधिक से अधिक उपयोग होगा।

महावीर पार्क रोड जयपुर सिटी [राजस्थान] ता० १ जनवरी सन् ५१	निवेदक:—बधीचन्द गंगवाल मंत्री—प्रबन्ध कारिणी समिति श्री दि० जैन अतिशय क्षेत्र श्री महावीरजी

PREFACE

The Late Rev : Brahmachari Sitalprasadji, the author of the present work requires no introduction to Indian readers. He was not only a profound scholar of Jainism but he was a great teacher and preacher of the Teachings of the Blessed Tirthankaras. Just a year before he kicked the bucket of life, he sent the manuscript of this book to me and asked me to get it published. So simple and truthful was he, that he wrote to me frankly to get the language of the book corrected before sending it to the press. Years rolled away and the Ms. remained lying in the shelf of my writing desk. However in December 1948 two unexpected letters reached my hands. They were from Mr. Mckay of Brighton and Dr. Talbot of Fareham (England) and both of them expressed the similar idea and the necessity for the propagation of Jainism in the West. They pointed out that the West has become tired of material ideals and is turning towards Spiritualism. Jainism answers the need of the present demand : hence Jain Literature and Jain scholars should be sent to the West. Accordingly "THE WORLD JAIN MISSION"

has come into existence, with the only object of spreading the Jain Teachings and Ahimsa Culture all over the world. In its "Mahavira Publications Tract Series" some interesting and thought provoking pamphlets have already been published. Still new literature dealing with the deep soul inspiring study of Jain tenets was a desideratum. I took out the Ms. of the present book and seeing it to fulfil the need, I mailed it to our beloved and popular Jain brother Seth Ramchandraji Khinduka, who on the sound advice of our erudite scholar Shri Pandit Chainsukhdasji Nyayatirth, promised to get it published. True to his promise, he got the language of the manuscript corrected and improved by our profound scholar Bro : C. S. Mallinathan of Madras, to whom we extend our thanks. Shri Khindukaji got its publication sanctioned by the Executive Committee of Shri Mahavira Atishaya Kshetra, but the cruel hand of death snatched him away from us quite untimely and unexpectedly. Khindukaji has risen to the higher spiritual realm, but his sublime spirit of religious fervour and activity is instrumental to push on the pious and solid work of spreading Jainism all round even after him. His esteemed friend and the present secretary Seth Badhichandji Gangwal took up the work and the book is being presented to our readers in the present shape. Our all thanks to the past and the present secretaries and to the Committee members

May the light of Truth which it imparts, shine on the Right Path of Emancipation and may Peace prevail. I am delighted to see that the desire of a departed soul has materialised.

Kamta Prasad Jain

Aliganj, (Etah) U. P. 18-8-50

Director :
The World Jain Mission

FOREWORD

It has been a labour of love to read this addition to Jain Literature by the Late Brahmachari Shri Sitalprasadji. The works of this worthy Brother, I am told, have found a permanent place among works on Jainism. By easy stages the learned author leads the reader to Emancipation of the soul. Not only was this Jain Brahmachari a writer, but he proves, in the production of this book that he is also a Teacher of great ability.

"The key to Happiness" is well and truly designated. *It is indeed the key to Real Happiness-that* of the Soul, not depending on anything appertaining to material wealth. I trust that the completed book will be read and meditated upon by all who are willing to lay aside, during the perusal, all pre-conceived ideas of religion. By so doing the reader will find the Pearl of Great Price which is fully revealed therein.

As a Jain Missionary I am greatly indebted to Bro: K. P. Jain of the World Jain Mission, whose ambition is to send to these shores a Jain Teacher, who will reveal the Teachings of the Tirthankaras, those worthy ones, who by their lives of self-sacrifice and Teachings have left to mankind the way to Liberation.

In "Jainism: a key to True Happiness" the way is fully revealed, and this book will prove to be a Beacon of Light to many who are now in the sea of darkness.

Brighton (Sussex)
ENGLAND

Matthew Mckay.

True Happiness

Life has limited time, however long it may be. A wise man should pass the days of his life as peacefully and happily as possible. As the man is the highest being, he is responsible for leading his life as harmlessly as possible. True happiness is the nature of the soul. It does not depend upon external objects. It is contrary to sensual pleasures, just as peace is contrary to passionate thought - activity. Sensual pleasure is dependant on external objects. It can only be enjoyed if the desired object is procured and the power of enjoying it is present in the senses. If either of the two is absent, it can not be enjoyed. How difficult it is to attain the desired thing. True happiness, being the nature of every soul, can independently be enjoyed, whenever attention is concentrated upon the true nature of the soul.

How can it be believed that there is any sort of independent true happiness in every soul ? A sensible man must seek after some proof. Let us try to find out a proof to show that there is a kind of happiness in the soul, which is not sensual pleasure, but is other than sensual pleasure.

Persons, doing good to others selflessly without a desire for any gain, generally experience it

For example a poor man is hungry. Having seen him a good man becomes compassionate and supplies him with necessary pure food. At that very time he feels a sort of happiness involuntarily. He does not afford food with the object of having any pleasure, yet he feels happiness naturally. The same is the case with a true scout who takes up a wounded man from the street and brings him to a hospital and arranges for his treatment. A man is attending a meeting where an appeal is made for funds for a charitable institution. Being impressed with its utility he pays one thousand rupees. At that very time when he gives up attachment with the sum, he feels some happiness.

These three instances are sufficient to proceed on with the philosophical quest after true happiness. In the above examples, not one person enjoyed his senses when doing good to others. Neither did he touch any beautiful object, nor taste any sweet thing, nor smell any scent, nor heard any melodious song There is absence of any act of sensual pleasure. It is, therefore, quite clear that happiness felt at the time of performing an act of selfless nature is not and cannot be sensual pleasure, but it is some thing other than

the sensual pleasure. What is it and how is it felt ? These are the questions to be properly understood and answered.

As this happiness involuntarily felt at the moment of a charitable deed does not depend upon any enjoyment of senses, it must be taken to be super-sensual and independent. It cannot be an attribute of matter and consequently it must be taken to be an attribute of the soul. Whenever any charitable act is performed with unselfish motive, there is sacrifice of some attachment. Attachment towards worldly belongings does not give us any occasion to be attentive to the innerself and so we can not feel that true happiness, although it is always present in our soul. We feel it at the time of a charitable deed to the extent we give up attachment. If a thoughtful person gives up attachment altogether even for a moment he will feel himself full of true happiness. Thus true happiness is the natural attribute of the soul and can be enjoyed independently without the help of senses.

True happiness is indestructible, as the soul is indestructible, while sensual pleasure is destructible. sensual pleasure cannot last for ever. Death comes and separates us from this body and all the external objects of the senses.

True happiness purifies the soul from Karmic dirt, while sensual pleasure is the cause of bringing impurity to the soul. It is a rule that attachment is the cause of Karmic bondage and non-attachment is the cause of freedom from Karmic bondage. Without deep attachment, no sensual pleasure can be enjoyed, therefore it causes Karmic bondage. On the contrary, there is non-attachment at the time of enjoying true happiness; it is, therefore, the cause of soul-purification.

True happiness is accompanied by peace, while sensual pleasure is always associated with passions or non-peaceful attitude. Thus, true happiness is the real happiness. Sensual pleasure is not real but is a fictitious idea of happiness. Sensual pleasure becomes the cause of grief and sorrow. If agreeable objects are lost for ever, we become disappointed and feel ourselves plunged in a deep ocean of sorrow and pain. There is no question of feeling any pain or sorrow in the case of true happiness. There can not be separation of soul from the soul at any moment. Soul is always soul. True happiness brings satisfaction while sensual pleasure is the cause of increasing dissatisfaction or desires. Desires are going on increasing. If one desire is satisfied, others still remain unsatisfied. Besides that, the very same desire, which is satisfied for a while, rises up again with greater force than before. Each moment that desire is fulfilled, there is always an

increase of desire. If any melodious song is heard, there is a desire to hear more melodious songs. Wise men have, therefore, said that as fire can not be extinguished by pouring fuel into it, so the fire of desire cannot be satisfied by enjoying sensual pleasures. The time of this corporeal life is short. The time comes when a person is obliged to leave the body and along with it all the conscious and nonconscious objects. Soul, full of desires, leaves the body and goes disappointed to another body where he is again surrounded with desire according to the number of senses he possesses. There also a lifetime is passed after finding out means to satisfy the senses and at last he is again obliged to leave the body and go to take another body fully disappointed and unsatisfied. Thus numberless bodies have been adopted and left without ever being able to satisfy any of the five senses. Really, desires are diseases. Sensual enjoyments, instead of quenching the thirst of desires, increase the diseases of desires. Enjoyment of true happiness only can gradually cure the disease of desires. Desirelessness is the real health of the soul. True happiness only can procure desirelessness. Enjoyment of true happiness gradually diminishes the desire for sensual pleasure. We are habituated to sensual enjoyment for a very long period and it is, therefore, not possible for every soul to give up the desire at once. At first, we must have true

belief and knowledge that true happiness only is the real happiness and it is the nature of the soul, while sensual pleasure is not only unreal and dependent but is the cause of miseries To form our conduct, according to our belief and knowledge, requires some time. Subsidence of passionate Karmas, bound before, can not take place atonce. It is therefore found that right believing laymen, while enjoying true happiness by the practice of self meditation and self concentration, are obliged to enjoy sensual pleasures according to passions which arise on ripening of Karmas, bound before. But their conscience, being pure, urges them to enjoy senses as harmlessly as possible. Although they believe and know that enjoyment of sensual objects is fictitious and unreal, yet being devoid of strong soul power and being overpowered by effects of passions, they are obliged to satisfy their senses Still they remain free from lust or strong desire for sensual pleasure. They are not fond of the sensual pleasures which wrong believers who have never realised that there is any kind of true happiness other than sensual pleasure, are always fond of. A patient who is unwilling to drink bitter medicine is obliged to drink it, on being pressed by the doctor, for curing the disease. He being unable to suffer the pain caused by the disease is obliged to drink that bitter medicine. Such is the case with a right believing layman. In propor-

tion to the increment of his nonattachment and soul power, his desire for sensual pleasure diminishes. There comes a time when he gets such a strong non-attachment and soul power that he becomes free from sensual desire; and then he dissociates himself from family members and leads a pure and secluded life, fully devoted to the realization of true happiness and self purification. Realization of true happiness only is the way by which the force of the passions which produce desire, is lessened or removed.

Realization of true happiness is based on honesty, justice and morality. A right-believer believes that there is a soul in every living creature and all the souls are equal by nature. They are therefore his brethren, Just as he feels pain on being tortured and troubled and enjoys relief on being cared for, so every worldly soul feels pain on being afflicted and enjoys relief on being looked after. It is therefore his duty to deal with the worldly souls as harmlessly as possible. Thus his right belief makes him honest, just and moral. By his nature, he will not tease others, will not speak false-hood, will not steal others property, will not entrap himself in unjust and improper sexual enjoyment and will not be too greedy for worldly things, since to acquire them he will have to mar the enjoyment of true happiness. Thus real morality will spring forward in the core of his heart.

Wrong belief that sensual pleasures would satisfy desires is the foundation of dishonesty, injustice and immorality. Bribe-taking, cheating and all other injurious and bad acts are performed on account of the strong desire for money and agreeable sense-objects. A wrong believer wants to satisfy his desires by fair or foul means. He does not care for the troubles and anxieties of others. He is blind to justice, honesty, compassion and morality. His life becomes a burden to the society, while the life of a right believer is an ornament to the society. He is useful, helpful and nontroublesome to the society. Belief, knowledge and practice of enjoyment of true happiness have made him a true gentleman.

A gentleman, having right belief in true happiness, can lead his life peacefully and happily under all the agreeable and disagreeable circumstances. His happiness does not depend upon external things. He may be poor or rich, a labourer or a lord, low or great, ugly or beautiful, illiterate or literate, beggar or a donor, young or old, soldier or a military officer, yet he can feel true happiness always. He will remain content and satisfied even under the pressure of poverty and unemployment. Eating of grams will not disturb his mind. He will be satisfied with any kind of pure and simple food

How golden and beautiful will be his life, how soul-inspiring will be his life, how good and honest will be his life, how simple and admirable will be his life, how cheerful and harmless will be his life can only be known to a right believing person who is walking on the path of enjoyment of true happiness.

Real humanity can be seen only in such a right believing human being. This world will be worth living in, if human beings learn this lesson of enjoyment of true happiness.

Who am I ?

True happiness is the nature of every soul. Generally every sensible man wants to know the true answer to the question, "Who am I". At once his conscience replies that he is something which has the capacity of knowing. Function of knowledge is being done through the senses of touch, taste, smell, sight, sound and mind. A dead body, being devoid of this function of consciousness, is called dead matter like dried mud, wood or stone. Consciousness cannot be the attribute of matter whether it be an atom or a molecule. Evidently material things such as a toy, table or a chair, cannot feel, cannot know, cannot understand, because these are dead matter, while a new born child feels, knows, understands because it is a living being. To an unbiased mind, the difference between living and dead matter appears to be the cause of the presence of something in a living being and the absence of the same in the dead matter. That something is "I" or it may be termed "The knower' or soul or spirit or "Ātma" (in Sanskrit). This body whether fine or gross, is only an abode of this soul. Soul is intermingled or is pervading in every part of the

body like fire pervading in wood and oil in lin-seed. The whole body can feel the presence of the soul but becomes unable to feel on its absence from the body. It is impossible to produce the capacity of consciousness in matter by itself. All productions or formations are nothing but conditions of the attributes already present in a substance. Every formation of milk possesses the quality of milk in some form. Butter, cream etc. are really not different from milk out of which they are formed. Golden ornaments are not different from gold. Iron fetters are not other than iron. Wheat bread is but a modification of wheat grain. All the dead or material things can neither know themselves nor can they know others. It is due to the presence of the soul that living beings can know themselves as well as others according to their capacity of knowledge. As long as a man is living, you can see that he has got different kinds of good, bad and pure thought activities. Several kinds of thoughts are found in a living being. They can be grouped under six heads, called thought-paints, black, blue, grey, yellow, pink and white. The first three represent the worst, worse and bad thoughts, while the other three represent good, better and best thoughts. A dead body at once becomes devoid of all these bad and good thoughts. A conscious being alone can have feeling, thought, rememberance, recognition,

argument, conclusion, reason, scriptural knowledge, visual knowledge, mental knowledge and at last omniscience. Matter in any form, either as an atom or as a molecule, can never have any form of consciousness. Body changes and decays; new particles of matter combine, old ones are dissolved; yet the conscious being living in the body, can remember events which happened many years ago. Soul alone can store knowledge, can become greatly learned, can become a super natural knower and can gradually progress and acquire omniscience. No person, however illiterate or ignorant he may be, can acknowledge that he is matter or a thing which can not know a thing. "I know" "I know"-this awareness is quite sufficient to prove the existence of the soul.

This soul of ours appears impure, because we have different kinds of impure thought-activities such as anger, pride, deceit and greed. Every impure thing must be looked at from two different points of view. In order to know the real nature of the thing, we must see it from the real point of view, called "Nischaya Naya". And to know its impure condition, we must see it from the practical point of view called "Vyavahara Naya". We may take a dirty cloth made of white cotton. From the real point of view it is white, not dirty and at the same time, from the practical point of view, it is

dirty due to its connection with dirt. If we do not see that dirty cloth from both these points of view, we cannot form an idea of purifying it and it can never be cleaned. One sided view will not serve our purpose. If we know that it is white only and not dirty, we cannot purify it or if we know it as dirty and not white, even then we can not purify it. When we have the firm conviction that the cloth is really white, but practically looks dirty, being mixed with dirt and that the dirt is foreign to cloth and can be removed, only then we will apply soap etc. to cleanse the cloth and then it will appear in its reality as pure white cloth on the removal of the dirt. Similarly we should apply both these essential points of view to know our souls which appear dirty now. This soul of ours looks like a cloth variegated with different spots of mud. Such a cloth, while showing spots of mud, also shows itself to be white on its surface. We find in our souls spots or defects of ignorance and passionate thought-activities as well of as knowledge, peace, contentment, mildness, straight forwardness, honesty, truth, equanimity, control, chastity etc. They are all opposite to ignorance and impure thought-activities. Thus a keen insight into this soul will make us believe that this soul is impure from the practical point of view, but from the real point of view it is pure. There is purity as well as

impurity in it. The firm conviction that it is really pure, but looks impure owing to its connection with some dirt can only persuade us to form a strong desire to remove the dirt and purify it. This is the key to the realisation of true happiness and to the purification of this impure soul.

In order to form the clear idea of purity and impurity of the soul, we must describe in details all the essential features about the soul from both the point of view, real and practical.

Description of soul from the real point of view.

The soul is quite pure, perfect, all-knowing, all peaceful and all-blissfull. It is quite free from any defect or infirmity or any passionate thought-activity, any desire or ambition, discontentment, care or sorrow. It has infinite knowledge, infinite power and infinite happiness. It is like the sun. It knows all, sees all, but is quite equanimous, not affected by praise or defamation by others. Really every soul is, by nature, pure and perfect. There is godhood in it. When we look at the soul from the real standpoint, not taking into consideratian its connection with the foreign matter, we see it as the highest soul, God or Parmatma. Let us see how it is all knowing, all peaceful, all blissful. It is quite evident to us that this soul has the main

attribute of knowledge. It alone knows. Knowledge cannot come out of matter. Capacity of knowing means capacity of knowing all which is knowable. All the substances with all their attributes and modifications are the knowables. It is knowledge, that like the light of a sun, knows them all at one and the same time. If it does not know all, it is covered with some cloud of ignorance. Pure knowledge without any obscurity of any dirt is always all knowing. In impure condition, our knowledge is limited but it advances so far as we go on educating it or we go on firmly and calmly meditating upon it. Many saints, practising high spiritual meditation, acquire super-sensual knowledge. They can know many distant things, many events which have happened in the past or which will happen in future. Even learned scientists, when deeply engaged in thinking about any formula, gain knowledge of a new invention. Deep attention towards one's own knowledge removes dirt of ignorance and knowledge by itself springs forth. Thus on removal of all the dirt of ignorance it can have pure perfect knowledge and can then be called all knowing. Generally we feel and know that the students have advanced in knowledge, have improved in education; we do not know or feel that some knowledge has been given by some one else like a purse of money and thus has been added to the store of the students. Such can not be the

idea because we do not find any decrease of knowledge in the teachers and professors, Advancement means exposition of what was latent and hidden. A golden ornament, looking black in connection with dirt, shines itself in brilliancy, when that dirt is removed. There was brilliancy in it, but it, was covered by dirt A rough emerald stone reveals itself to be a precious-emerald gem on being polished and on removal of the dirt which prevented the beauty in the stone from shining forth. Nothing new is created in it. There was the capacity of gemness, which is revealed on the removal of its obstruction. We can not form any limit of knowledge We can not say that knowledge would advance to such an extent and that there the progress will end. Knowledge can go on progressing and progressing till it becomes quite pure and all knowing. Astonishing sciences, arts and inventions are due to the infinite capacity of knowledge in the Soul, the knower. Deep concentration on the knowledge-attribute of the soul removes dirt of ignorance and we can know many astounding things of which we had not previously any idea at all Thus our reasoning proves to us that every soul has got capacity for full or infinite knowledge. It is all knowing by nature. Knowledge has the capacity of knowing all the conditions of a thing which it had experienced in the past and shall experience in the future along with that of the present time. It is why we designate

knowledge to be all knowing. Even impure knowledge possessed by us,knows conditions of a thing's past,present and future to a limited extent. It is proved that it has got the capacity of full knowledge. Let us see whether anger, pride, deceit and greed are friends to knowledge or they are its enemies. We shall find that all the passions are enemies to knowledge while peacefulness is friend to knowledge. Knowledge can neither advance nor can work freely when there is anger in thought. An angry student cannot grasp the lessons taught by the teacher. A proud student generally fails in answering his examination papers. A deceitful person misuses his scriptural knowledge and is bent upon cheating others through false speech and action. He knows that religious scriptures had taught him not to speak false-hood and not to steal. A greedy person cannot understand the metaphysical matter. When knowledge is free from the strong operation of anger, pride, deceit and greed and is peaceful, then alone we can understand the lessons taught by the teachers or can digest the matter of any philosophical book. That is why we resort to a very calm and quiet condition to read and understand the fine matter contained in the writings of a book. Peacefulness is a friend to knowledge. Knowledge improves peacefulness and peacefulness improves knowledge. Both help each other in progress. Therefore, it is quite apparent that peacefulness

is the nature of the soul. We can remain peaceful for a long time if we sit in a solitary place and devote ourselves to deep study of the pure scriptures. External company with conscious or unconscious objects and internal impure matter of Karmas are the causes of bringing forward agitation of passion in our modifications of knowledge. Absence of external and internal cause can not produce any passionate thought-activity. Therefore, it is proved that every soul, by nature, is all-peaceful without any taint of any kind of passion. Every soul is all-blissful also. It has been already stated in the first chapter that happiness is the nature of the soul. Each soul is an ocean of true happiness. It is non-material because it is devoid of the attributes of touch, taste, smell and colour, which are always present in material things. Form may be changed but substance, although capable of modification, can never be destroyed. It is indestructible also as every substance is indestructible. Nothing new is created and nothing is destroyed, only conditions are changing. This formula is quite correct as particles of matter, while forming themselves in molecules or molecules dissolving into particles of matter, cannot lose their existence at any time. They may take any form, yet in substance, they will continue in their natural existence. We have got a piece of cloth. It is made of threads, threads are made of cotton and cotton is collected from the cotton plant. If we

burn that cloth, it will take the form of dust, which, when thrown away, will mix with the molecules of mud. Nothing is produced out of nothing. Nothing is destroyed without producing anything. There is always change, but never any new production or utter destruction. All the animate or inanimate real substances of this universe are indestructible, always existing, although their modifications are changing every moment. A house becomes old not at once, but it undergoes gradual change at every instant of time. Our bodies become old, not at once, we are continuing in change from childhood to youth and from youth to old age in gradual modifications. Body, being made up of particles of matter, can be broken into parts or can be dissolved. Soul is not formed out of any particles of matter. It is an unbroken and whole substance, non-material by nature. It cannot be broken nor dissolved. Therefore it is always existing in its nature. Thus we find that every soul occupying the space of the body, it resides in, is by nature pure and perfect, all-knowing, all-peaceful, all-blissful, non-material and indestructible. In one word we can call it God or Parmatma. Really this soul of mine is the pure God, residing in the temple of the body. From the real point of view, I am pure perfect soul. I am God. I am Parmatma, I am the Supreme Being. I am the worshipful and the most beloved substance. This

is the true knowledge of oneself. This is the right conviction in oneself. From the practical point of view, I am impure, dirty, passionate, ignorant, and unhappy. How is it so ? What is the cause of the impurity of the soul ? Let us examine and clear the important point. There is no doubt at all, that this soul of mine is really pure and perfect, as said above but its condition, as found now, is not such. It has got ignorance of many facts. It has got anger, pride. deceit, and greed. It has desires and defects. It has material body. It has many good or bad associates. Unless any matter, which can obscure the real nature of a thing, has its connection with it, nothing can be found to be impure. Water is dirty because mud is mixed with it. Cloth is dirty because dirt is deposited on it. Gold is unclean because dust has covered its brilliancy. Glass is not bright, because it is obscured by dust. Similarly, soul is dirty or impure, because it has connection with some matter, which is foreign to it and has the capacity to obscure the nature of the soul. Jain scriptures teach us that foreign matter is a group of material molecules which are called Karmic molecules. They are attracted, accumulated and formed into a fine Karmic body, by an impure soul, through its bad or good activities,through mind, body or speech, under the effect of passions, anger, pride, deceit and greed. The same accumulated Karmas, on their ripening,

become the cause of our worldly pain or pleasure These molecules cannot be felt by any of our five senses of touch, taste, smell, sight and hearing. They are floating throughout the whole universe. The soul has got the force of attraction which is called Yoga, an attractive power. Whenever impure soul has vibrations which are caused by mild or strong activity of mind, speech or body, the force of Yoga attracts the surrounding Karmic group of molecules. They are mixed and bound with the already existing fine Karmic body. These molecules, when bound, are termed as Karmas. They procure different natures, different periods of stay and different kinds of fruition-power, according to mild or strong passions of anger, pride, deceit or greed. Every action, performed by an impure soul, not advanced to the passion-less state, is always due to the effect of one of the four passions. All the non-advanced souls are always found under the influence of passions and vibratory activity, through action of any of the three media of speech, mind or body. If we examine minutely our own actions in twentyfour hours of a day, we shall find ourselves engrossed with passionate vibrations at every moment. Sitting, standing, walking, lying down, sleeping etc., in whatever condition we are, we have some inner motive bad or good in our thought-activities. These thought-activities are soul's vibrations, affected by any of the passions,

We, always, have attachment to our bodies or agreeable objects and thereby, we have love for some and hatred for others, whom we don't like. Attachment, love and hatred are the root causes of our impure thought-activities which again become the cause of our actions. All actions depend upon thoughts, whatever we think, we act.

A human being has got three kinds of bodies. The physical body, in which it is born, is gross and is made up of flesh, blood, bones, nerves and skin. The other two bodies are very fine. They are Karmic and electric bodies. Karmic body is formed of Karmic molecules, as said above Electric body is formed of electric molecules which are also fine and floating throughout the universe. Electric body helps in the functions of Karmic and physical bodies. When a man dies, only the physical body is left behind. The other two bodies do not leave the soul. The soul goes with them to another place of birth, by the force of special Karmas, leading to another condition of life. Karmic body is the chief casual body. It is composed of meritorious or demeritorious Karmas, bound by that very soul, by his good or bad thought-activities. It is the main cause of having different kinds of the soul and all the agreeable and disagreeable circumstances are mainly due to the effect of material Karmas, accumulated

before. They fructify on their ripening time and then shed off. The process of new bondage of Karmas and shedding off the old ones, is going on at every moment in every worldly soul, whether it may be in the body of a tree, worm ant, bee, horse, elephant, man, woman, hellish or celestial being.

If we have bound any bad Karma, which will be harmful on its ripening, and we perform any penance, bringing pure thought-activity for the sake of destruction of that very bad Karma, we can shed-off that Karma before its fruition. It is the soul, which is itself responsible for its bondage or liberation from them. No other person can forcibly bind the soul with Karmas, nor can he produce their fruit, nor can he remove them. As we sow, so we reap. The function of our Karmic body should be taken into consideration similar to that of our physical body Every soul is itself responsible for its impurity or purity.

DIFFERENCE BETWEEN SOUL, ENERGY AND FATE.

All the natural and pure attributes of the soul are its energy, power or capacity to apply to different functions. Every soul, however impure it might be, cannot be totally obscured by the effect of Karmic matter. It has more or less disclosure of its forces.

A very non-developed soul, in a vegetable body, has also some consciousness and some soul-power. It works with its own free will through that knowledge and soul-force. Whatever knowledge and soul-force, we have got now, are the soul's attribute, not obscured by the effect of Karmas. Whatever ignorance and powerlessness, we possess, are due to the obscurity of Karmic energies. As far as Karmic obscurity is removed, we advance in knowledge and soul-power. We are free to apply our knowledge and soul-power. This is our energy. It is not fate and is not due to any effect of Karmas. It is against fate. Fate is nothing but the effect brought forth by the Karmic energies on their ripening. Karmic effects are obstructions. Karmas are good and bad. Although all the good and bad Karmas are detrimental to soul's pure nature, yet good Karmas become helpful in bringing success in our efforts. It is only bad Karmas which bring failure in our efforts. It is, therefore, necessary that we should never be careless, idle or coward, but we should always be energetic Through our knowledge, we must know the nature of things and discrimination of what we should do or what we should not do. And through soul-power, we should make exertion to do the needful right action If good Karmas will operate, our actions will be completed, but if bad Karmas bring obstruction, we shall fail in the completion, as we do not know

what kind of Karmas will operate in future.

It is our duty to go on performing all the necessary actions through our knowledge and the soul-force, without any fear of failure. In most cases, we shall achieve success, if we exert continuously, willfully, and with a true heart.

Jain philosophy tells us that there are eight kinds of Karmic groups. They are the following:—

(1) Knowledge obscuring Karma- which obscures the nature of soul's knowledge.

(2) Conation obscuring Karma–which obscures the nature of soul's conation. Conation is here meant, an indefinite grasp of a thing, as general thought by any of the senses, mind or by soul itself. In non-omnicient souls, it always precedes knowledge. Whenever we grasp any form of a thing, it is knowledge. Condition of conscious attentiveness before this knowledge is conation.

(3) Deluding Karma- which produces wrong belief and different kinds of passionate thought-activities of anger, pride, deceit, greed, fear, disgust and sex-inclination in the soul.

(4) Obstructive Karma—which obstructs soul's power and capacity to do charity, to gain and to enjoy.

(5) Age Karma—which keeps the soul entangled in a body of hellish, sub-human, human or a celestial being for a fixed time.

(6) Body making Karma—which makes good or bad bodies of different kinds for the soul.

(7) Family determing Karma—which takes the soul to a high or low social condition.

(8) Feeling producing Karma—which tends to produce pleasure or pain.

The first four Karmas are called destructive, because they obscure the natural attributes of the soul. The other four are called non-destuctive, because they do not obscure the nature of the soul, but put it under such circumstances that a soul having attachment, is entangled in worldly enjoyments or sufferings.

Every soul, however low be the position it occupies in the worldly condition, has some subsidence of the three destructive Karmas viz. Knowledge obscuring Conation obscuring and obstructive Karmas. To the degree of the subsidence, there appears the capacity of the soul for knowing objects and using them according

to the soul power. This is the soul-energy which is against the effect of Karmas and is the soul's own property to be used in worldly engagements. Whatever knowledge, conation and soul-power are not yet exposed, are due to the three Karmas which obscure or obstruct them. The other five Karmas, when operating, are called fate or destiny, good or bad. There is always a struggle between the soul's energy and passions. The stronger one conquers the weaker. A right believing soul, who has properly understood Karmas as its enemies and has known the true nature of the soul from the real point of view, always tries to conquer the effect of the passions; and there comes a time when it surely conquers and destroys all the four destructive Karmas and becomes Arhat or worshipful Lord, full of infinite knowledge, infinite power, infinite conation, infinite and pure belief, infinite and pure peacefulness and infinite and pure bliss. Owing to the operation of the other four non-destructive Karmas, it remains in the body till the exhaustion of the Age-karma. This Arhat tours the country and preaches the way of Liberation to the general public. On the expiry of the Age-karma, all the remaining Karmic molecules are removed and the soul becomes Siddha, the perfect, pure and highest soul, non-material in its own true nature. Like pure gold, it shines itself. It always retains its own

purity and enjoys its own true bliss and peacefulness. Thus energy is soul's own power and fate is the result of Karmas associated with soul.

SEVEN PRINCIPLES OF JAINISM

To explain the philosophy of impurity of the soul and the way of its purification, the Jain saints have described seven main principles i. e. soul, non-soul, inflow, bondage, checking, shedding, and Liberation Let us describe them in short to know the soul from the practical point of view If we look at the soul from the real point of view it is always pure and perfect. There does not arise any question of bondage or liberation. There is not any consideration of impurity and purity of soul Only when we apply the practical point of view, there arises the consideration of different conditions of soul, impure and pure, brought about in connection with the material Karmas.

(i) **Soul:**—The conscious being is the soul, quite apart from the non-soul substances. Soul cannot be the outcome of nonsoul. Non-conscious things can not produce conscious things. Action always depends upon its inherent qualities. Particles and molecules of matter do not possess the nature of consciousness, feeling, reason etc.

There are infinite souls. Each soul has seperate entity

never mixing with another, never being broken into parts. It is non-material. Non-material things can never be combined, nor they can be divided. As said before, by nature, all souls are pure and perfect, all-knowing, peaceful and blissful. Because of their attitude, the souls are of three kinds (1) External self (2) Internal Self (3) Supreme Self,-Godhood

External Self-The soul does not recognize what it is in reality. It identifies itself with all the external foreign and impure conditions, brought about owing to the operation of the Karmas, bound before Generally, all the worldly souls are of this kind. Men, animals, birds and even small insects and trees etc. all believe that they are one with their bodies. Under the wrong view, a being does not possess the intelligence to discriminate between soul and non-soul. Such a wrong soul does not know what is true happiness. It believes only in sensual and external pleasure. It is, therefore, always covetous of enjoying the senses. All its exertions in life are based upon the search after sensual pleasure. It has different kinds of desires. Whenever the desired object is procured, it feels satisfaction and if not procured it feels pain and anxiety. On its seperation or when it does not work properly according to the wish of the soul, it grieves, mourns and becomes sad and painful. It is always feeling momentary pleasure or pain. Its thirst for pleasure can never be satisfied

because new desires spring up in numberless degrees and forms. Such a soul dies unsatisfied and is born in another body with the same desires for sensual pleasure. In this way it transmigrates in infinite bodies, continuously, being born and subjected to death without enjoying a bit of true happiness. This ignorance of itself is the cause of worldly wanderings. Not knowing its own reality, it is always the lover of matter. So it can not find the ways of liberation from matter. It remains always impure, painful and miserable. Sensual pleasures cannot satisfy the being, besides they are the cause of increasing the disease of desires. This External view is a perverse view and so it is to be avoided by one who wants to walk on the pilgrimage to Liberation.

Internal Self:- The internal self is one that is able to distinguish between soul and non-soul. It always knows and believes that the true nature of its soul is always pure and perfect. It is full of all-knowingness, and all-peacefulness blissfulness. It is all powerful and it is the true God and the real worshipful Lord. Though mixed with Karmic matter and being encaged in the material body, yet it knows itself to be a separate and free entity. It believes that true bliss is the natural attribute of the soul and can be enjoyed by itself whenever attention is diverted from non-soul towards the

real soul. It always sees perfection and purity in itself. At the same time it knows that all the internal and external impure and material conditions under which it has to live are due to the connection of fine and gross matter. Just as a wise man is able to distinguish betwen what is good and what is bad, similarly a right believer, who is an internal self, sees the pure soul as separate from all the material connections and modes. Such a being is always satisfied and happy. Externally he has to perform different functions and duties according to the position he possesses, yet he knows that he is performing all these actions of mind, body and speech under the influence of Karmas. It is the effect of Karmas, which produce mild or strong passions. No doubt, he uses his soul force to control these passions, but owing to lackness of strong soulforce and under out ward circumstances, he is obliged to work according to the passions. Yet he is aware of his infirmity and tries his utmost to remove it. There is always a fight between the force of passions and his soulforce. Sometimes the passions are conquered, sometimes they conquer the soul. Yet his strong convictions of his godhood enables him to be advancing in his soul force and there comes a time when he becomes able to conquer the passions or even to destroy these Karmas which bring passionate thoughts. Once all the passions are destroyed, he becomes peaceful and happy without any desire, without any

attachment, without any love and hatred. Such a pure soul in that very life destroys all the Karmas and is totally freed from all the fine and gross matter and attains godhood and perfection. Till he attains this object, he remains happy, in whatever material condition he finds himself. He lives like a spectator in the theatre of worldly phenomena. He never identifies himself with the belief that the soul is the doer of worldly actions and enjoyer of pleasure and pain. Thoughts brought about by the effect of Karmas are only responsible for the good or bad activity of mind, body and speech.

Supreme Self:-Godhood. When the soul is freed from all the material connections, fine or gross, by the practice of self realization and pure passionless concentration, it attains godhood or perfection. Soul is really pure and perfect. Its attributes were undeveloped on account of their being affected by operation of obscuring Karmas. When all the Karmas are removed, the soul remains as it is in reality. The liberated soul does not lose its pure individual form. It cannot be merged in any other soul, nor can it be joined with any other. Just as the sun which was hidden under the darkness of clouds begins to shine on the removal of the clouds, similarly the pure and perfect soul shines itself on being liberated from the Karmic bondage. The liberated soul always enjoys the nectar of true happiness. It cannot have

any anxiety, care, worry, sorrow, grief, hatred, love attachment, uneasiness nor has it any concern with the worldly affairs. It dose not interfere with the actions of the worldly souls. It retains its size according to that which was of its last body. It neither expands nor contracts. By nature it goes upward and stops on the top of the universe. The pure soul on being worshipped does not feel any impulse, nor does it feel any anger on being censured. It is devoid of all kinds of attachment. Still they who remember and recite and worship the pure attributes of that perfect soul purify their own thoughts. Just as a deep study of the pure scriptures is helpful in changing thought activity, similarly devotion to the pure and perfect soul purifies the thought activity of the devotee. Whoever is freed from Karmic body, attains perfection. There are infinite pure souls, all retaining their own separate pure individuality; all enjoy their own bliss quite independent of another

SOME SPECIAL FEATURES OF THE SOUL

(1) *It is always living*:—It has got vitalities. From the real point of view it has pure consciousness and pure self absorption and bliss. From the practical point of view, it has four main vitalities:-age, breathing, sense, and force. Senses are of five kinds; sense of touch, taste, smell, sight and hearing. Force is of three

kinds; force of body, speech and mind. Thus there are ten vitalities, namely 5 senses 3 forces, age and breathing. They help the soul in retaining any physical body. When they are destroyed, the soul has to leave that outer body. The soul is immortal and can neither die nor can be born. Destruction of vitalities means death, production of them means birth. These vitalities vary according to the classes of living beings. They can be classified into six divisions.

(I) One-sensed beings, such as vegetable bodied earth bodied, water bodied, air bodied and fire bodied souls. They grow by means of air and die, when they do not have it. They have four vitalities, age, breathing, sense of touch and bodily power. It has been proved by science that trees are living beings. They feel by means of touch. They attract food and water through their bodily power. They breathe and they die on the completion of their age.

(2) Two-sensed beings:-Small insects which have got senses of touch and taste such as conches, mother of pearl etc. They have got six vitalities:-two senses, powers of body and speech, along with age and breathing.

(3) Three-sensed beings:-They are ants, scorpions etc. They have got three senses of touch, taste.

and smell. They have seven vitalities, the sense of smell being added to the six possessed by the two sensed beings.

(4) Four sensed-beings. They are bees, flies etc. They have four senses of touch, taste, smell and sight and have eight vitalities, sense of sight being added to the seven possessed by three sensed beings.

(5) Five-sensed irrational beings:-They are some species of watery serpents. They have got all the five senses. Sense of hearing is added to the above eight vitalities.

(6) Five sensed rational beings:-They are human beings, cows, buffallos, deer, horses, elephants, dogs, cats, camels, monkeys, lambs, goats, pigeons, parrots, peacocks, fowls, fish, frogs, all the celestial beings and all the hellish beings. They have got all the ten vitalities. Force of mind gives them the capacity for reasoning and making arguments and making plans for different kinds of actions. They can learn on being taught, they can work almost like us. As regards quality, these vitalities differ in different souls just as men have got excellent mind vitality, superior to that of the animals. Among men some have got their vitalities more developed than the others. Great men philanthropists, leaders of humanity have their vitali-

ties more consciously developed than those possessed by the ordinary man. The doctrine of non-injury or Ahimsa is based upon the philosophy of these vitalities. Injury to beings which have more vitalities and are more useful is considered to be greater than the injury done to beings having a less number of vitalities and ordinary in quality. That is why there is the least sin in the destruction of one sensed beings and the greatest sin in the murder of pious and charitable human beings. Soul can not die. There are only these vitalities which are injured and destroyed. A compassionate being always tries to perform actions causing less injury to vitalities.

Soul has got conscious attentiveness. From the real point of view, it has pure and perfect conation and knowledge. It can know all their general and special features at one and the same time. When considered from the practical stand point, the worldly souls can have four kinds of conation and eight kinds of knowledge These divisions are due to less or more obscuring of the souls by the material karmas.

Conation refers to that condition of consciousness which precedes knowledge of any form of a thing in the case of non-omniscient being. For example we are coming from a long distance, at once we see a black thing; sight of this thing is preceded by momentary

conation when nothing definite was grasped; only the conscious attentive-ness was prepared to divert itself to the knowable object.

It is of four kinds. i. Ocular conation-preparation to see a thing through the organ of sight (2) non-ocular conation, preparation to sense a thing through senses other than the eye i. e. through the organs of touch, smell, hearing and mind (3) Visual conation, preparation to know through visual knowledge. (4) Perfect conation: it appears along with perfect and pure knowledge in the Omniscient beings who are free from Karmas obscuring conation and knowledge.

Knowledge is that which understands partially or fully any thing knowable. It is of eight kinds (i) Sensitive knowledge, direct grasping of objects through any of the five senses and mind, viz, knowing hot water by touch, sweet food by tongue, good smell by nose, nice flower by eye, melodious song by ear, any new inventive thought by mind. (2) Scriptural Knowledge-It is always preceded by sensitive knowledge. To know some thing more of the thing known already by sensitive knowledge is scriptural knowledge viz the word horse, is heard by the ear, then to know the animal horse is the scriptural knowledge. Cold air is known by the sense of touch,

then to know it to be disagreeable is the scriptural knowledge.

The first two kinds of knowledge are indirect and dependent on senses and mind. Soul can not know direct itself without their help. The other three kinds of knowledge are direct and independent of senses and mind (3) Visual knowledge: knowing directly a material object or impure souls with reference to their different possible conditions, in the past and the future in four aspects (a) fine, or gross object (b) greater or lesser distance (c) Longer or shorter time (d) gross or fine nature. A being endowed with this knowledge can know past and future lives of itself and of others more or less in the above said four aspects according to the capacity non-obscured by the visual knowledge (4) Mindreading. Knowing direct whatever simple or crude problems about fine or gross matter or souls are being thought of, or will be thought of by a rational being in the human region. Saints of high advancement in spiritual power only can acquire it. (5) Omniscience, pure and perfect knowledge of all the knowables with their attributes and modifications.

The first three kinds of knowledge when associated with wrong belief are called wrong sensitive, scriptural and visual knowedge, when they are in contact with

right belief they are called right sensitive, scriptural and visual knowledge. Mind-reading and omniscience are of the right type only. Thus we have eights kinds of knowledge. Generally all the mudane souls possess sensitive and scriptural knowledge, right or wrong.

(3) Soul from the real point of view is non-material like space; but from the practical standpoint it is taken to be material, as it is bound by Karmic molecules.

(4) Soul from the real point of view is the doer of its own pure modifications, but from the practical point of view it is the doer of impure thought activities, anger, pride, deceit and greed. This standpoint is also called impure real point of view; because the thoughts are nothing but the modifications of soul's attributes. They are mixed with the effects of deluding Karmic forces and so they are called impure. From the external practical point of view, it is the doer of good or bad actions or binder of good or bad Karmas. All actions depend on the activity of mind, body and speech, which do not really belong to the pure soul, but they act being forced by the internal thought power of the soul and it is therefore called the doer of those actions from the practical standpoint. Whenever any good or bad action is performed by mind, body or speech, there appear soul vibrations either effected by

passions or non-effected by them. These soul vibrations themselves draw Karmic molecules and connect them with the already existing Karmic body without any will of the soul. Really soul vibrations are the binder of the Karmas but from the practical standpoint, the soul is said to be the binder of them.

(5) Soul, from the real point of view, is the enjoyer of its own pure and perfect bliss, but from the practical point of view it is said to be the enjoyer of pleasures and pains or of the external agreeable and disagreeable objects. Through the effect of operation of deluding Karmas, it feels pleasure and pain when its senses and mind are affected by worldly objects.

(6) Every soul from the real point of view has its size according to the size of this universe full of soul and non-soul objects. But from the practical standpoint it remains in a physical body according to the size of the body. It is smaller in the body of an ant and greater in the body of an elephant Owing to the effect of body-making Karma, it contracts in a small room, but expands in a large room. There are some special occasions when the soul remaining in a physical body expands to some extent for a short period and then contracts according to the body it occupies. According to the Jain Scriptures there are seven such occasions We mention them here for the information of

the readers. They require scientific explanation which is left to the research scholars.

SEVEN OCCASIONS OF THE SOUL'S EXTENSION

1. On account of strong passionate thought activity, a soul expands to some extent for a short time and then contracts and remains in the body.

2. On account of strong pain and trouble, a soul expands to some extent for a short time without leaving the original body and then takes its former position.

3. Some mundane souls, some time before their death, expand and proceed to the future birth place, touch it and then return to the original body and then die.

4. Mundane souls having changeable fluid body, for example the celestial beings, have got the capacity to expand their own bodies. At their will the soul contracts and adopts its own bodily form.

5. Some highly developed saints, on having compassion on the people suffering from famine or diseases expand their souls with a good fine electric body for a short time and remove the cause of troubles. Likewise some sages, on getting enraged on the persons who tease them, expand their souls with vicious

electric body, burn the victims and then they themselves are obliged to be burnt.

6. Some highly developed saints, on getting any doubt which cannot be removed by the other learned saints available, form a fine body which emanates from the head and goes with the expanded soul to an omniscient or fully learned saint. It sees him and gets rid of the doubts.

7. Some omniscient beings in order to bring the duration of the Karmas equal to their age Karma expand their soul and fill the whole universe for a short time and then contract.

Mundane souls are divided into two main groups (i) immobiles such as earth, fire, air and vegetable-bodied souls which have only one sense i. e. sense of touch. (2) Mobile such as conch, ants, flies, deer, man and other beings having two, three, four or five senses. Further, these worldly souls are classified under fourteen divisions which are called fourteen soul-classes.

They are (1) One sensed fine beings (2) One sensed gross (3) Two sensed (4) three sensed (5) four sensed (6) five sensed irrational and (7) five sensed rational.

Each of these seven is divided into two classes (1) developable and (2) undevelopable. Subtle one sensed beings are so fine that they are neither obstructed nor do they obstruct others. They are floating throughout the whole universe.

Whenever any being takes a new birth and comes into the nucleus of the body, it takes a very short time to have developable capacity into formatoin of matter-assimilation, body, senses, breathing, speech and mind. Those who get developableness are called developable and while those which instantly die without having developableness are called undevelopable. One sensed beings have got the first four developable capacities, rational five sensed have all the six capacities while the rest of the beings, from two-sensed to irrational five-sensed, possess only the five capacities leaving the mind.

Beings in the transmigration stage from an old body to a new one, are to be counted among the developable, if they will develope capacities, while those which will never develope these are counted among the undevelopable.

Again there are fourteen spiritual stages for a soul to pass through before attaining perfection or purity.

1. Wrong belief 2. Transitoriness 3. Mixed belief. 4. Vowless right belief. 5. Partial vow. 6. Full vow

with slackness 7. Full vow without slackness 8 New thought activity. 9. Advanced thought activity. 10. Slightest passion. 11. Subsided passion. 12. Passionlessness. 13. Vibrating omniscience. 14. Nonvibrating Omniscience.

The first five stages belong to the laymen; stages from the 6th to the 12th belong to the saints. In the last two stages we find the omniscient pure souls.

These stages are classified according to the soul's vibrations caused by the activity of mind, body, and speech and the strong or mild passionate thought activity. In the Jain philosophy there are eight main kinds of Karmas; out of them the deluding Karma is of 28 kinds; faith-deluding is of 3 kinds while conduct-deluding is of 25 kinds. (1) Wrong belief; Karma which produces wrong belief. (2) Mixed Karma producing mixed right and wrong belief. (3) Clouded right belief Karma which keeps right belief under minor defects. These three are the kinds of faith-deluding Karma. There are mainly four kinds of passions, anger, pride, deceit and greed. Each of them is divided into four classes. (1) Errorfeeding which prevents right belief and right realization of the soul's purity (2) Partial vow preventing which does not allow partial vows of non-injury etc. to be followed by laymen. (3) Full vow preventing which prevents souls

from adopting full vow of non injury etc. (4) Pure conduct preventing which does not allow pure conduct to be followed. Thus there are 16 kinds of passions. There are nine minor passions which work along with the above passions They are (1) laughter (2) indulgence (3) nonindulgence (4) sorrow (5) tear (6) hate (7) masculine sex inclination 8) feminine sex inclination (9) neuter sex inclination.

Really the deluding Karma is the cause of worldly suffering and wanderings

The first and the lowest stage of the mundane soul is the wrong belief stage in which all the worldly souls who are not possessed of true belief and knowledge of the true nature of the soul are found. A soul who gets true knowledge of his own self by the help of the right teachers and the true scriptures and attains love of his own self practises self-meditation. By continuous pracdice of meditation of his soul's true nature he advances himself to a stage where he is able to bring subsidence of worng belief Karma and the four error feeding passions of anger, pride, deceit and greed. At once the natural attribute of right belief shines itself. Thus he ascends from the first to the fourth stage of vowless right belief. When he becomes a right believer, he becomes a true lover of freedom and equanimity of the soul. He realises true bliss and

peacefulness. He ceases to be a slave of the passions and worldly desires. His taste for sensual pleasure is changed into the taste for true natural bliss He then acquires eight kinds of internal attributes (1) Love for the way to Liberation (2) Nonattachment with the physical body, worldy wanderings and sensual pleasures. (3) Right knowledge of his own defects and a wish for their removal (4) Speaking ill of himself in front of others, that he is still in a very low degree. (5) Subsidential nature of passions or mild passionate thought activity (6) devotion to the worshipful Lord, Preacher and the scriptures (7) Brotherly love for his co-religionists (8) Compassion for other's sufferings. In no other way, can he be possessed of eight qualifications which are most essential in a right believer. (1) Doubtlessness or fearlessness. He has no doubt in the real principles necessary for Liberation. He has no fear of any one in following the true path. (2) Belief in the emptiness and destructibility of the sensual pleasures (3) non-disgust with the degraded and low persons and impure things. He has compassion and spirit of equanimity (4) Disregard for the worthless superstitions which are against the true path of liberation (5) Regard for improving his qualification and indifference towards finding fault in others. (6) Caution of stability of his mind towards the true path and always helping others to walk on the right

path (7) brotherly love for his co-religionists (8) promulgation of the true path to Liberation.

Although he has no vows, yet he is merciful in not hurting any living being uselessly. He becomes fond of justice. His nature abhors injustice. He is always ready to help others and sacrifice himself for the good of humanity. His mode of life becomes worthy and useful to himself and to others. Living as a layman, he does not feel proud on having agreeable objects or riches, nor feels sorry on getting insufficient money or disagreeable objects or troubles. He has the firm belief that worldly pleasures and troubles really depend on the fruition of his own past good and bad Karmas. He is always contented and happy. A heap of troubles and anxieties do not disturb his true conviction. He thinks them to be the result of his own actions. A wrong believer while ascending at once to the fourth stage, at first acquires subsidential right belief which has a duration of less than 48 minutes. It may be even a minute or more. After passing this time, he must change his thought activity. If he gets fruition of clouded right belief Karma he then stays in that fourth stage, but his belief is then called clouded right belief which is not very pure It has some defects which are very minute viz. Sometimes having any doubt in any fine problem or a desire for any sensual pleasure. But

i he gets fruition of wrong belief deluding Karma, he has to descend at once to the first stage of wrong belief, If he gets fruition of any of the four error-feeding passions within the time of subsidential right belief he has to fall down to the second stage; but he will soon come down to the first stage after passing those few moments in the down fall stage. If the subsidential right believer gets fruition of the mixed belief deluding Karma, he will go up to the third stage of mixed right and wrong belief. That soul again can ascend to the fourth stage from the first and the third stages. Soul with clouded right belief can stay in the fourth stage for a long period of his life. He, by practice of self meditation, can totally destroy the three kinds of belief deluding Karma and the four error feeding passions and can acquire pure and perfect right belief, which can be called destructive Karmas. Thus a soul in the 4th stage can acquire firm, true and pure right belief which can never be destroyed. It will remain always with him and will carry him to the condition of Liberation after a few births, This right belief is soul's own nature and can never be changed. A right believer in the 4th stage is a layman. He cheerfully follows the following six duties according to the circumstances in which he finds himself. It he does not find agreeable occupation or surroundings for following one or more duties, he does

not follow them; but he never loses his conviction that those duties are necessary for the uplift of the soul. They are (1) Worship of the worshipful pure souls (2) Attending upon the saints who walk on the path of liberation. (3) Reading attentively the pure scriptures. (4) Meditation for some time every morning and evening (5) Practice of control over the five senses and the mind. (6) Charity and doing good to others. Charity is of four kinds. Giving i food, ii medicine, iii knowledge, iv protection from fear. Thus a layman with desire for freedom very keenly practises self concentration and purity of thoughts and gradually brings subsidence of the four passions which prevent adoption of partial vows. On their subsidence, he enters the fifth stage of partial vows. Here he follows the five main vows partially according to his circumstances. The five partial vows are the following.

I, Partial observance of non-injury. Injury is of two kinds. (1) intentional (2) occuptional. Intentional injury is based upon the chief intention of torture to living beings without any necessity. It is specially due to the wrong and unjust and useless motive. A layman can give it up very easily. A right believer in the fifth stage thus refrains from intentional killing, such as sacrifice of animals to please gods and goddesses, hunting for sports, killing or cause killing of animals

for meal or uselessly teasing creatures with any such motive.

That is why he does not eat flesh, nor take any intoxicating liquor, nor eat honey which is the cause of killing numberless bees and is a sort of theft of material collected by them for their own use. He also does not eat such fruits which contain insects, such as fruits of pipal tree.

He being a layman cannot avoid injury to creatures which is caused in following the different necessary occupations; even then he cautiously follows them avoiding injury as far as possible. He is always compassionate and just and looks to all the beings with the spirit of univeisal love. This occupational injuiy is of three kinds (1) Dependent upon modes of livelihood. Laymen are obliged to follow any of the six means of livlihood which are necessary for the society. (a) They are Military and police service for defence, law and order (b) writing and accounts (c) agriculture (d) trade (e) industry and (f) arts of singing music, painting etc. (2) Dependent on household duties such as preparation of food, building a house, gardening, procuring water and different materials for use (3) Dependent upon defence. If a layman is attacked by thieves, culprits or enemies he must defend himself. Firstly he will use means of non-injury. Being

unsuccessful in them, he will be obliged to use arms and weapons to save himself

A layman in the fifth stage can follow duties of a Ruler, a Commander-in-Chief, Justice, or a Soldier.

The second vow is partial observance of truth. Whatever speech is a means of giving trouble to others is called untruth. A layman cannot avoid speech which he is obliged to use for the sake of the above said three occupations. He is required to order others to prepare food etc. Having this kind of untruth alone he tries to give up all the other sorts of false speeches. He will not speak falsehood for the sake of cheating others. His dealings with the world will be based upon honesty and truth. He will not use hard, bitter and disgusting abusive language. He will try always to speak sweet and useful words.

The third partial vow is not to steal other's property. He will deal with honesty in his occupations Whatever things are generally used by people without any sanction of the ruler or owners can be taken by such a layman without permission such as water in a well, pond etc., wood of the forests, mud for washing of hands etc. That is why this vow is called partial. He will never take any thing, without being given, which its owner feels that he is unjustly robbed or

deprived of.

The fourth partial vow is to observe partial chastity. He is required to be contented with his married wife and to observe temperance so that he may not become weaker in following all the necessary duties of a layman.

The fifth partial vow is to limit his desire for his possession of property. It is a very important vow. Desires are never satisfied. They go on increasing as he goes on getting more and more riches. Layman limits his desire to whatever extent he thinks advisable for him and then on the fulfilment of his limit, he leads a very contented life devoting his time to his spiritual advancement and to the service of humanity and other beings.

In order to increase the value of these five vows, a layman follows three more vows as follows:-

(1) He limits his going and dealing in all the ten directions east, west etc. for the whole of his life. For works of piety, the limit is not obligatory; for the worldly affairs he will not deal outside the boundary he has fixed for. The vow increases the value of all the above said five vows, because outside the limited space he will not commit any kind of injury, occupational or intentional.

(2) Further limiting the ten directions for short period of 24 hours or so. Every morning he makes this vow according to his necessity, and thereby he further limits his activity to a very short space.

(3) He avoids performing useless deeds bringing bondage of bad karmas such as (a) thinking ill of others unnecessarily (b) hearing or making useless talks (c) inducing others to perform hurtful occupations. (d) giving hurtful weapons to others for the sake of the same. etc. (e) carelessly using water etc. and hurting things uselessly. He becomes mindful of not performing any useless action of mind, body and speech. He utilises his time and energies in the best possible way. This vow helps the above said five main vows to such an extent that he does not commit useless sin even within the space he has limited. Again this layman in the fifth stage follows the four disciplinary vows to procure control of body and mind.

(1) Practice of equanimity. He devotes sometime, if possible 48 minutes or more every morning and evening to sit in a solitary place and contemplate on the nature of his pure soul by means of some recitations or meditations. At that time he looks towards all the beings as pure and perfect from the real point of view, thus making his mind free from all kinds of thoughts, good or bad.

(2) Observance of fasting for 4 days in a month. According to Jainism he devotes every eighth and fourteenth day in pure meditation and right thinking; observes fasting for 36 hours or takes simple food once only on the particular day. This fasting is very helpful in removing the defects pertaining to body, speech, mind and the soul. It procures health to the body, mind and soul.

(3) Counting and limiting eatable and other things which he will be required to use. This is a way to bring self-control and curtailment of desires. Just as, he can take pledge of eating twice a day, using so many clothes and ornaments, he can limit his eatables to 5, 7, or 10. He can take a pledge to observe chastity.

There are 17 kinds of limitations as follows:- (1) Number of times he will eat (2) to give up any one or more of the 6 things, salt, milk, curd, ghee, sugar, and oil (3) number of times he will drink water besides food time, (4) to use or not to use scented oil etc. (5) to smell flowers or not, (6) to eat the betels or not (7) to hear music and singing or not, (8) to see dancing or not, (9) to observe chastity or not (10) number of times he will bathe (11) number of clothes (12) number of ornaments (13) number of seats for sitting (14) number of cots for sleeping (15) number of journeys by

cart, railways etc. (16) number of vegetables or fruits (17) number of things eatable and drinkable. This daily limitation is very useful for simple and pure engagement of life Spiritual advancement depends upon control of desires and passions.

(4) Making charity daily before the last meal. A layman should find out an ascetic and serve him food with great devotion and respect. If he can not find any pious man, he serves food to any sub-human or human being in need of it and then he will eat his food.

These twelve vows are followed by a layman in the fifth stage. The thirteenth vow is to have keen desire to have a calm and peaceful death, because the next birth is dependent upon the good or bad thought at the time of death. Peaceful death with equanimity of mind brings a very high birth. The layman in this fifth stage gradually advances in following the above said vows. But his chief attention is kept upon the advancement of self concentration and self-realization. This stage is further divided into eleven classes. The man who passes through them gradually becomes quite fit to lead the life of a saint or to ascend the other stages.

ELEVEN CLASSES IN THE FIFTH STAGE

(1) Pure right belief:-Here the layman tries to

follow defectless right belief and makes preparation for the second class; therefore he tries to practise the above said five main vows, although he may commit small faults.

(2) Vowful:-Here he follows the five main vows without any defect and tries to follow the other seven vows, but cannot avoid minor discrepancies.

(3) Equanimity:-Here he performs meditation three times at least for 48 minutes. Under any unavoidable circumstances, he may devote some time less than 48 minutes. But he will observe this practice 3 times a day regularly.

(4) Fasting:-Here he will observe fasting for 4 days in a month according to his might with a cheerful mind and without defect.

(5) Not eating living things:-Here he will not eat any thing which has got life, such as raw water, green vegetables, fruit etc. Boiled water cooked or dried fruits can be used by him. This vow curtails the desire for taste.

(6) Not to eat anything at night and not to give others any thing to eat at night. He frees himself from all anxieties about dinner at night.

(7) Chastity:-He adopts the vow of full chastity and looks on his wife even as his own sister.

(8) Avoiding occupations:-Here he avoids all means of earning money, trade, agriculture etc. He does not do household actions even On being invited, he eats food without giving any special order for it.

(9) Giving up possession:-Here he gives up all his property to his sons and others or makes charity. He leaves his home and stays in solitary place keeping a few necessary clothes and pots for food and drinking water. On being invited, he takes food.

(10 Giving up worldly counsel: Here he refrains from expressing any opinion on worldly matters. He accepts invitation to eat at the very time the food is ready.

(11) Giving up food specially prepared for him:- Here he goes in search of alms and accepts only that pure food which is not prepared by laymen for him.

This class is divided into two, minor and major. The layman in the minor stage has one loin cloth and another cloth which may not fully cover the body. This is so because he begins practising to suffer coldness or bite of insects etc , calmly. He keeps one brush of peacock feathers in order to save even the fine insects

and a jug of boiled water to be used in washing his body. He takes food and water once in a day. There are two kinds of practices for them; some keep one pot for food alone, they go to more than one house and collect food from each of them; when they have procured sufficient food, they sit in the last house of alms, eat there, and are satisfied. Some go for alms and on being honourably received, enter the house of the donor and eat in his vessel.

The layman in the major stage gives up that large cloth also, keeps only one loin cloth. He removes his hair with his own hands. He does not feel pain for it. He dines in one house only after sitting and being served food in his own hands. He does not eat from the vessel These eleven classes prepare the layman to advance easily on the path to asceticism

As said before, there are four total vows-preventing passions. As far as the layman ascends in these classes, so far he advances in the practice of self-meditation. Their practice lessens the force of these four passions When the full force of these total vow preventing passions is subsided, the layman after discarding all the clothes and after plucking away his hair, sits in meditation at the feet of his master saint. Then he ascends from the fifth stage to the seventh one. As the duration of this stage is very short, below 48

minutes, he comes down to the sixth stage. Its duration is also below 48 minutes. He again ascends to the 7th stage. Thus a saint ascends to the 7th and descends to the sixth several times in the practice of the duties of sainthood. When he is in the 7th stage, these four pure-conduct-preventing passions and the nine minor passions have mild forces, but when he descends to the sixth stage they become stronger. In the 6th stage, the saint follows the following 13 kinds of practical conduct.

Five vows: I. Non-injury. He neither hurts any immobile or mobile being, not even a leaf of a tree. His heart is always compassionate towards all the living beings. He fully observes these vows. Even on being oppressed and tortured or teased, he will never have any thought of resentment towards any one that hurts him (2) Truthfulness. He always speaks words which are non-injurious and are not against true scriptures. (3) Not taking what is not given. He totally keeps himself aloof from any defect of theft. (4) Chastity. He is fully mindful of the purity of heart. He refrains from all thoughts of sexual intercourse (5) Giving up all the possessions. He remains quite naked just like a child having innocent and pure simple thought. He keeps a brush of peacock feathers for protecting insects and a wooden vessel for water to

wash the hands. He may keep any sacred book if necessary.

Five careful dealings. (1) Walking in the daytime on a public path after seeing 4 cubits space in front of him. (2) Speaking sweet and mild words which do not hurt others. (3) Eating pure food by alms in the house of a layman, standing, only that food which is not prepared for the saint and which is put in his hands. (4, Always taking and putting any thing after carefully seeing it to avoid injury to any creature. (5) Answer calls of nature in a place free from living beings.

Three kinds of control :-Control of mind, control of speech, and control of body.

The stages from the 7th to the 14th are stages of of concentration. From the 8th stage there are two ladders (1) subsidential ladder (2) destruqtive ladder.

There are 4 stages of the first ladder 8th to 11th the time of each being very short (within 48 minutes) In these stages all the 21 kinds of conduct-preventing, passions are brought under subsidence, only the slightest greed remaining Then that stage is called the 10th. When that slightest greed is also subsided, the saint reaches the 11th stage. There is no progress further. He must come down gradually to the 7th stage or even descend to the first stage of wrong elief. They

shall have to try again for advancing on the spiritual stages. The stages of the destructive ladder are 8th, 9th, 10th and 12th. Here the saint destroys all the passions. The duration of each is very short below 48 minutes. In the 12th stage, he is altogether free from the deluding Karma. Here he destroys all the three destructive karmas i. e. knowledge-obscuring, conation obscuring and obstructive karma and then ascends to the 13th stage and becomes an omnsicient saint possessing infinite Knowledge, infinite conation, infinite power, infinite bliss, pure faith and pure conduct He has still the activity of body and speech. In the 13th stage he delivers sermons for the good of the audience. The time of this stage is the whole of the remaining life of a saint minus a very short time of the 14th stage. In the 14th stage, he destroys the remaining four non-destructive karmas, age, body-making, family-determining and feeling karmas and then he becomes quite pure, a liberated and perfect soul. This soul will never take birth again, because he will never be subjected to any bondage of any karma, good or bad.

FOURTEEN SOUL-QUESTS

Again there are fourteen soul-quests or conditions in which the worldly souls are to be searched after. They are the following with their sub-divisions.

[1] Condition of existence :-They are four, sub human, human, hellish and celestial. All the souls will be found in one or other of the 4 conditions of life.

[2] Senses They are five :-Sense of touch, taste, smell, sight and hearing. Worldly souls may have 1, 2, 3, 4, or 5 senses in a life.

[3] Embodiments :-They are six :- earth-bodied, water-bodied, fire bodied, air-bodied, vegetable-bodied and the mobile beings with 2 to 5 senses. All the souls can be found in any of these six embodiments.

[4] Vibratory activity :-It is of 3 kinds. Activity of body, of speech and of the mind. Worldly souls have all the three, or the first two or the first only.

[5] Sex-inclination :-It is of three kinds, Male, female, and mixed. One of them will be found at a time in a mundane soul.

[6] Passions :-They are of 4 kinds or of 25 kinds enumerated before. Every mundane soul has got at least some of them.

[7] Knowledge:-It is of 8 kinds enumerated before.

[8] Control :-It is of 7 kinds [1] Non-control. [2] Partial control as in the 5th stage. [3] Equanimity

[4] Revival of equanimity after fall [5] Conduct of special non-injury. [6] Conduct with slightest passion. [7] Examplary pure conduct. Every soul may have either non-control or any kind of control.

[9] Conation :-It is of 4 kinds stated before.

[10] Thought-paint:-It is of six kinds :-black, blue, grey, pale, red and white. Vibratory activity of soul tainted with colour of strong or mild passion is called thought-paint. These six colours represent bad or good thought-activity. The first three are the worst, worse and bad, while the other three are good, better and best. Every mundane soul has any of them at a time.

[11] Capacity for Liberation :-It is of two kinds. [1] Capable of attaining Liberation and incapable of of attaining Liberation. A soul may have either of the two capacities.

[12] Belief :-It is of six kinds. [1] Wrong belief as in the first stage. [2] Downfall as in the 2nd stage [3] Mixed as in the 3rd stage [4] Subsidential right belief [5] Clouded right belief. [6] Pure and perfect right belief. They are described before. A soul may have any of them at a time.

[13] Mundane souls may either be rational or irrational.

[14] Assimilative :-It is of 2 kinds [1] Assimilative [2] Non-assimilative. Souls in the path of transmigration from one life to another and those in the 14th stage do not assimilate matter for forming outer physical body, so they are non-assimilative. Others are generally assimilative.

It we take into consideration any living being and try to find out all these 14 conditions in it at a particular time, we can find them all.

Souls after being liberated go upwards directly and stay on the top of the universe, while the impure souls will migrate from one body to another at once and proceed direct in a parallel line without passing into the corners. It may take turnings once, twice or thrice to reach the destination It takes only one, two or three shortest moments in the way. The twinkling of an eye is in comparison a far greater time.

NON—SOUL

Non-soul is of five kinds :-(1) Matter (2) Medium of motion (3) Medium of rest (4) Space (5) Time.

(1) Matter has the special attributes of touch, taste, smell and colour. It is divided into 2 kinds namely, atoms and molecules. An atom is an indivisible particle of matter. A group of two or more atoms in a state of

atoms and molecules. An atom is indivisible particle of matter. Group of two or more atoms in a state of composition is a molecule.

Molecules are of different kinds:-Out of them, five kinds of molecules have direct connection with the mundane souls.

They are (1) Karmic molecules out of which the fine Karmic dody is formed.

(2) Electric molecules out of which the electric fine body is formed.

(3) Assimilative molecules out of which the physical bodies of celestial, hellish, human and subhuman beings and the assimilative body which emanates from the head of the saints in assimilative overflow are formed.

(4) Vocal molecules out of which, sounds and speeches are formed.

(5) Mind molecules out of which the lotus-like material mind organ is formed in the rational beings.

Moreover matter can be divided into the following six kinds.

(1) Very gross, such as hard solid substance

like paper, cloth, wood etc or those things which if broken into pieces can not be joined without the help of a third thing.

(2) Gross, such as liquids like water, milk, oil etc. which when separated can join by themselves.

(3) Gross-fine:-Such things as can be seen by sight but can not be grasped with the hands, such as light sunshine, shade etc.

(4) Fine-Gross:-Those things which can not be seen by the eyes but can be known by the other four senses, such as air, taste, smell and sound.

(5) Fine:- Those things which can not be known by any of the five senses such as Karmic molecules, electric molecules etc.

(6) Very fine indivisible atom.

(1) All the phenomena which we observe are manifestations of matter.

(2) Medium of motion is a substance pervading throughout the universe and it helps the motion of soul and matter. Without the presence of this substance, no motion is possible; yet it does not force any one to move.

(3) Medium of rest helps souls and matter to rest. Whenever soul and matter rest by themselves it becomes a necessary medium for their rest; it does not force any substance to take rest.

(4) Space, is an infinite one-whole immaterial substance which gives space to all the other substances. The middle part of space containing all the other substances is called the universe. All round it the mere space is said to be non-universe.

(5) Time is also a substance having one spatial unit which is helpful in bringing about changes in different things Time atoms are in-numerable in the universe each separate from another, yet occupying the whole universe. Practical time is reckoned as second, minute, hour etc. It is known by rotation of other things.

It is quite evident to us that soul and matter are acting in the universe in four main ways. They move, take rest, find space, and are subject to modifications. All the activities are due to two causes, one is the root cause, the other is the auxiliary cause. Wheat is changed into flour. The cause of the condition of flour is of two kinds. Wheat is the root cause of flour, while the grinding machine and force of grinding etc. are the auxiliary causes of flour. For want

of any of the two, flour could not have been obtained. Soul and matter by their own natural capacity are themselves the root cause of their motion, rest, occupying space and changing. But there must be some general auxiliary causes for the four different kinds of actions. Therefore the Jain Teachers have described that there are other four important substances which are respectively the causes of these actions. They are the medium of motion, the medium of rest, space and time.

Some scientists may accept the existence of space and time, but they may not feel the importance of the existence of the other two substances. According to the Jain Teachers, they are so important that without them, no limited universe can stand, soul and matter do move in all directions, they can go to the unlimited space, if there is no preventive element. If they proceed on to the space out of this universe, the things may be dispersed and the limited space of the universe may be extended to the unlimited space. As this is beyond experience, we must find out the cause by which, things do not go outside universe but stay there within it. The existence of these two substances really keeps the universe in its limit. Media of motion and rest, both are pervading through out the whole universe. As far as the medium of motion

extends so far the things can go and then rest in the universe because the medium of rest is in the universe and not outside of it. That is the reason why the importance of the existence of the two substances, media of motion and rest is felt.

Further it should be known that these four auxiliary substances do always continue to exist in their own nature. They have not the capacity of assuming any impure form, while soul and matter have got the capacity of being transformed into impurity. Soul and matter affect each other. Through the ripening of the Karmas already bound and existing with the soul, thought-activity of soul is tainted with passions, mild or strong or vibratory activity, is caused in the soul. These vibrations along with passions become the cause of fresh Karmic bondage. Besides, worldly souls transform matter into different forms of furniture; vessels, cloth, houses etc. or into different chemicals. All the animate and inanimate conditions of this universe are due to the actions performed by the souls and matter.

As long as souls are connected with matter, they are impure and so become the cause of different possible actions, but when they become quite pure, without any body, they remain always in their pure nature with their natural modifications and actions.

(3) Inflow and (4) Bondage.

Inflow of karmic molecules into the soul and their bondage with the impure soul are due to soul-vibrations and passionate-thought-activities. There are four features of the bondage of Karmas. (I) Nature of karmas. Karmic molecules touching the souls vibrations assume forms of different natures. There are eight main natures of the Karmas (1) Knowledge-obscuring (2) conation-obscuring (3) feeling (4) deluding, (5) age (6) body-making (7) family-determining and (8) obstructive. (II) Quantity of Karmas, just as 1000 molecules of knowledge-obscuring, 900 of conation-obscuring and so on. These two kinds of bondage mainly depend upon the condition of the soul's vibratory actions.

(III) Duration. Time during which those karmic molecules stay with the soul. They can not exist more than the time of duration. (IV) Fruition. Those bound up karmas assume mild or strong force of furition which is apparent when they are ripened. These two kinds of bondage are caused by passions.

It should also be known that out of the eight main kinds of karmas, the four destructive karmas, vig Knowledge-obscuring, conation-obscuring, deluding, and obstructive karmas are taken to be bad karmas.

Out of the non-destructive karmas hellish age karma bad-body-making karma, low-family karma and pain-feeling karmas are bad karmas. But subhuman, human and celestial, age-determining karma, good body-making karma, high family karma and pleasure-feeling karma are taken to be good karmas.

Leaving the age karma the duration of all the bad and good karmas will be longer if the passions are strong, and shorter, if they are mild. As to age karma, hellish age will be longer by strong passions and shorter by mild passion but the subhuman, human and celestial age karmas will have longer duration by strong passions. As regards to fruition, all the bad karmas have stronger fruition by strong passions and mild fruition by mild passion; but the fruition of all the good karmas will be stronger by mild passions and milder by strong passions Soul vibrations and passionate-thought-activities are the main canses of inflow and bondage of karmas.

If we go into the details, we find the following four causes for the inflow and bondage.

(1) Wrong belief (2) Vowlessness (3) Passions (4) Activity of mind, body and speech

(1) Wrong belief is of five kinds.

(a) One sided conviction:-Every thing has many qualities and natures. To accept some and reject the the others is a one sided view. Suppose every substance is indestructible by its own nature, it the same time it is destructible also when looked at from the point of its capacity for change. One who holds either of the two views is said to have one-sided wrong belief. A mundane soul when looked at from the real standpoint is pure and perfect, yet at the same time, it is imperfect also, when looked at from the standpoint of its connection with Karmic matter and the body. To maintain either of the two, is one-sided belief.

(b) Perverse belief:-To believe that sacrifice of animals will bring good or that soul is material and destructible.

(c) Doubtful belief:-To have doubt in the existence of soul, Karmic bondage, purity of souls etc.

(d) Ignorant belief:-Belief based on ignorance. Some people do not try to be enlightened in the problems concerning the soul.

(e) Blind devotional belief:-Without right discrimination to honour right and false ways of piety equally.

(2) Vowlessness is of five kinds.

Injury, falsehood, theft, non-chastity, attachment to possessions.

(3) Passions:-These are mainly of 4 kinds, anger, pride, deceit and greed. They are again divided into 25 kinds enumerated before:-Generally that thought activity, which binds karmas is only of two kinds, good or bad. Good thought-activity depends upon mild passions composed of charity, honesty, service, peacefulness, control and other similar thoughts which are helpful to others.

Bad thought-activity depends on injury, dishonesty, falsehood, non-chastity, different vices, such as gambling, hunting, use of intoxicating liquor, anger, pride, deceit and greed. Generally every soul at every instant of time binds the seven karmas excepting the age karma.

When a being has good thought-activity, it will bind four destructive Karmas, with less duration and less fruition and three kinds of good non-destructive karmas, leaving the bad ones with less duration and strong fruition. When good-body-making, high family-determining and pleasure producing karmas are bound, bad-body-making, low - family and pain - producing

karmas are not bound. When a being has bad thought-activity, he will bind the four destructive karmas with greater duration and strong fruition and the bad non-destructive karmas also with greater duration and strong fruition.

There are some special thought-activities which cause more fruition in bondage of that very special karma which has special connection with that thought activity. We may describe below such thoughts pertaining to each of the eight karmas.

(I) Causes for the bondage of knowledge-obscuring karma:—

I. Envy of the learned (2) Putting obstruction in the development of knowledge (3) Displeasure with the discourse on high and true knowledge (4) Denying what he knows (5) Dishonour to the learned (6) Wrongly finding fault with right knowledge (7) Describing intentionally things as they are not in reality (8) Disrespectfully hearing pure scriptures (9) Idleness in procuring right knowledge (10) Pride of knowledge (11) Wrong preaching which leads others to vices and worldly existences.

2. Causes for the bondage of conation-obscuring karma:—

Besides the above, there are some more such as (1) Making one, blind to truth (2) Too much sleep (3) Praising wrong ways of piety (4) Abstention from the sight of good and useful books, places and great men.

3. Causes for the bondage of pain producing Karma: –

(1) Feeling pain (2) Sorrow (3) Murder (4) Beating (5) Remorse for not gaining the desired thing (6) Weeping (7) Weeping for the sake of producing compassion in the minds of others (8) Abusing (9) Livelihood by bad means (10) Mixing poison with the food (11) Abstaining from good work.

4. Cause for the bondage of pleasure producing karma:—

(1) Compassion (2) Charity (3) Austerities (4) Good conduct (5) Speaking truth (6) Purity of heart (7) Control of the senses (8) Control of anger, passions etc. (9) Service to others (10) devotion to the worthy (11) Worship of the pure souls (12 Straight forwardness (13) Following the vows of a saint or a layman (14) Great love for piety.

5. Causes for the bondage of faith-deluding Karma:—

(1) Finding fault with the true worshipful Lord. (2) Wrongly abusing true scriptures (3) Maliciously disrespecting the worthy saints (4) Ignoring the true path of liberation (5) Wrongly defining the nature of the celestials e.g describing them as flesh–eaters and drunkards (6) Preaching a wrong way as the way to liberation.

6. Causes for the bondage of conduct-deluding karmas:-Deep engagement in anger, pride, and greed.

7. Causes for the bondage of hellish age karma:-

(1) High degree of pride (2) Too much anger (3) No belief in true principles (4) Unjust greed (5) Always intent upon killing animals (6) Always intent on speaking falsehood (7) Always intent upon stealing other's property (8) Always intent upon non-chastity (9) Daily indulgence in sensual pleasures (10) Dishonouring the worshipful (11) Causing quarrels among the saints. (12) Too much engagement in works causing pain to others (13) Too much attachment to family and property (14) concentration on causing violence and harm to others.

8. Causes for the bondage of subhuman age karma:—

(1) Unchastity (2) Wrong belief (3) Cheating others

(4) Preaching wrong doctrines (5) Mixing harmful things of low quality with other things, such as mixing fat with ghee, water with milk and selling them as genuine ghee and milk. (6) Giving things to others by low weights and taking things from others by high weights (7) Wrong measurement (8) Making and using counterfeit coins (9) Painful concentration based on separation of agreeable objects and connection with any disagreeable things, and on suffering pain and ambition for sensual pleasures.

9. Causes for the bondage of human age karma:-

(1) Straight-forwardness (2) Following means of sustenance with contentment (3) Less attachment to family and the property (4) Humble nature (5) honouring the learned and the good (6) Refraining from injuring others.

10. Causes for the bondage of celestial age Karma:—

(1) Calmly bearing one's troubles (2) Following penance calmly but without true self knowledge (3) Having mild passions (4) Tendency to hear true and peaceful doctrines (5) Charity of food, medicine. shelter and knowledge to the needy (6) Following the conduct of a saint or a layman with love of virtue

(7) Right belief

11. Causes for the bondage of bad body-making karma:—

(1) Cheating habit in acts of mind, body, and speech (2) Nature of making quarrels (3) Wrong belief (4) Making false evidence (5) back-biting (6) Non stability of mind (7) Poisoning others (8) Burning of village and forest (9) Destroying peaceful places of worship and images (10) Stealing objects of worship (11) Deep passionate thought-activity (12) Livelihood by vicious and harmful acts (13) Speaking unbearable harsh words.

12. Causes for the bondage of good body-making karma:—

(1) Non-attachment to worldly affairs (2) Not quarrelling with others (3) Straight activity of mind, body and words (4) Right belief (5) Devotion to the worshipful (6) Services to others (7) Charity (8) Propagation of truth.

13 Causes for the bondage of low family karma:-

(1) Speaking ill of others (2) Hiding the praise-worthy qualities of others (3) Speaking highly of one's own self.

14 Causes for the bondage of karma giving high social status:—

(1) Speaking good of others (2) Not boasting (3) Mild peaceful conduct (4) Paying due respect to those who deserve it

15. Causes for the bondage of obstructive Karma:-

(1) Obstruction from worship and devotion to the worshipful Lord, saint and true scriptures (2) Preventing others from making charity to the poor and the needy (3) Causing bondage of others for selfish motives (4) Beating and causing pain to others (5) Cutting any part of another's body to make one disabled (6) To use the charitable funds for personal advantage (7) Putting obstacles in the spread of knowledge (8) Obstruction in the propagation of the truth.

Thus should be known the special thought-vibration which causes, special fruition of that very particular karma.

HOW KARMAS FRUCTIFY AND SHOW GOOD AND BAD RESULTS

Karmas after being bound, require some time for ripening; after that period is passed, all the molecules of a particular karma are divided among all the instants

of the remaining duration, (Duration time-period of ripening) gradually less in number, largest number being given to the first instant and the least to the last instant According to this distribution, the molecules must leave the soul. If the circumstances are agreeable, they will show their fruits, if not they will shed off without showing result. Suppose a soul binds, karmas of anger, pride, deceit and greed at once through his passionate thought activity. Suppose each has a duration of 40 minutes, I minute being taken as the time of ripening and suppose each has 400 molecules. Then these 400 will be divided into 39 minutes. It is a rule that any one out of the four passions may show its fruit at a time. We can not have anger, pride, deceit and greed at a single time. Then, when the molecules of anger are shedding after showing their fruit, the molecules of the other three passions will shed off without showing any fruit. Another example may be given:-Suppose a soul at present, binds pain producing karma with a duration of 50 minutes, and a minute after, it binds pleasure producing karma with the same duration. Let each have I minute for ripening time. Then the molecule of pain feeling karma will begin to shed after I minute and those of pleasure feeling karma after 2 minutes. Then the molecules of both the karmas will shed off, simultaneously, but both of them can not show their fruits at a time. When one feels pleasure,

the molecule of painfeeling karma will shed off without showing any fruit, in the same way when one is feeling pain, then the molecule of pleasure producing karma will shed off without showing any fruit.

The principles of inflow and bondage show how the mundane souls are associated with the dirt of karmas. In order to get rid of the karmas we must know the principles of checking and shedding also.

Suppose a man wants to empty a pond of water, he is required to prevent first the way of water coming into the pond and then to make a broad drainage by which the water may go out from the pond. A time will come when that pond will be quite empty.

Checking of the inflow:—

We have enumerated before, that wrong belief, vowlessness, passions and soul-vibrations caused by the activity of mind, speech and body are the main causes of inflow of karmas. In order to check the inflow, we must have their opposite attributes. Right belief will check the advent of karmas through wrong belief. Vowfulness will check the karmas which are bound by vowlessness. Passionless thought-activity will check the karmas which are bound by passions; control of body, mind and speech will prevent the karmas coming by their activities.

In detail, there are the following qualifications which are the causes of checking karmas.

1. Five vows:-Non-injury, truthfulness, non-stealing, chastity, and possessionlessness.

2. Five rules of action:-Carefully walking after seeing the earth, speaking gentle and pure speech, accepting pure food, taking and putting articles after seeing the place and attending to calls of nature in places free from insects.

3. Control of body, speech and mind.

4. Ten virtues:-[1] Forgiveness [2] Humility [3] Straight-forwardness [4] Truth [5] Purity of heart [6] Self control [7] Penance [8] Charity (9] Non-attachment [10] Chastity.

5. Meditation of 12 kinds:-[1] Transitoriness of worldly phenomena. [2] Nonprotection from death and effect of karmas. [3] Painful nature of wandering in the world. [4] Loneliness of oneself [5] Non-ego is separate from ego [6] Impurity of the physical body [7] Causes of inflow of karmas. [8] Causes of checking the karmas. [9] Causes of shedding the karmas [10] Nature of this universe as being eternal and uncreated and full of six real substances. [11] Rarity of attaining the true path of Liberation. [12] Nature of true religion.

6. Calmly and peacefully suffering the unavoidable troubles of hunger, thirst, cold, heat, abuses, dishonour, etc., which are on the whole twenty-two in number.

7. Observing pure conduct with equanimity and self concentration.

Principle of shedding:—

We can not purify ourselves, if we are binding new karmas at the time when old karmas shed off. We must find out means by which we may get rid of karmas before their fruition time.

This sort of shedding of unripened karmas is caused by pure non-attached thought-activity brought about by concentration of the pure soul. Pure concentration is the real way by which karmas can be removed without enjoying their fruits. Pure concentration is the real penance. In order to acquire this pure concentration, there are twelve kinds of austerities.

The object of practising them is to have control of the senses and mind and to acquire, the power of non attached pure concentration:- they are the following:—

(1) Fasting (2) eating less than what is required (3) Taking food after some pledge is fulfilled. (4) Giving up much liked fatty food. (5) Sitting and sleeping in solitary places. (6) Practice of bodily austerities. (7) To accept the penalty for breaking any vow or making any discrepancy in following the rules of conduct. (8) Devotion to true path and its followers.

(9) Service to those who are on the right path to liberation, (10) Carefully and devotionally reading the true scriptures. (11) Non-attachment of body with its surroundings. (12) Meditation.

Meditation may be classified under the four heads:-

(1) Meditation upon the true principles as laid down in the sacred scriptures.

(2) Carefullness to get rid of impure thoughts and to advance on the true path and also to lead others to the right path.

(3) Thinking on the effect of bad and good karmas, on the miseries and pleasures of this world.

(4) Concentration of the mind on the pure nature of the soul by different means.

A saint who is in the eighth spiritual stage acquires unshaking pure concentration that leads him to the 13th stage and then to become a pure and perfect liberated soul, without body.

Principle of Liberation:—

The seventh principle shows that this worldly soul having freed from all karmas and having removed all the causes of new bondage, becomes quite pure and

perfect, full of its own natural pure attributes always contented and enjoying true natural bliss. It does not lose its purity nor its individuality. It remains as it is in reality. This state of perfection is the real Godhood.

Thus from the practical point of view, these seven principles describe how the soul is affected in company with matter and how it adopts different forms and positions in this world, due to influence of karmas

From the real point of view, this soul of mine is what it is in reality. It is seen always in its true nature without any concern with matter. There is no question of bondage and liberation from the real point of view. From the real point of view I am always pure and perfect. This conviction is a key to true happiness. This conviction will make us ready to get rid of matter which is the main cause of adopting different worldly forms and suffering troubles of birth and death etc. Knowledge of soul from both the standpoints will teach us the right nature of the souls as they are found in this universe. One sided view will not and can not give us the correct idea of ourselves.

Yet, we must have our attention to our own real nature, in order to advance on the path of non-attachment and to liberation.

WHAT IS AROUND US

If we look around us, we shall find that there are six real substances every where in the universe. Space is infinite. In the middle of this infinite space, this limited universe lies. Every spacial unit of the universe is pervaded by the six substances. Space is every where; the medium of motion, and the medium of rest are pervading the universe. Atoms of time pass one after another. Matter in the from of atoms and molecules subtle and gross is every where. Subtle one-sensed souls in the bodies of earth, water, air, fire and vegetable are every where. They neither obstruct others, nor are they obstructed. Gross one-sensed beings and other beings having from two to five senses are not everywhere but they are here and there in the universe. We shall see, that, out of these six substances, Space, Time, and the media of motion and rest are always in their own nature, but the worldly souls are not pure, because they are mixed with karmic dirt. They assume different bodily forms in their different lives until they are purified and liberated. Matter is always taking different changes forming and dissolving in molecules and atoms. Two substances, soul and matter, are not apparent here to us in their natural form. They are the chief actors in the theatre of this world. We see

around us different kinds of living beings, one sensed in the form of earth, water, air, fire, vegetable and two sensed as conches, 3 sensed as ants, 4 sensed as bees, 5 sensed as deer, dogs, pigeons, fish, man and others. We must first of all know how these six real substances are found in this universe and how they are working Jainism says that substance is that which is always existing. These six substances are always existing. They were never created at any time nor will they lose their existence. This universe being constituted of these six substances is also eternal.

Every substance has got six common qualities.

1. Isness: Capacity of having continuous existence.

2. Thingness: Capacity of its being of some utility

3. Changeability: Capacity for having modifications pure or impure.

4. Limitedness:- Capacity for not losing any of the attributes, it is composed of and not adding any new attribute. Every substance is an unbroken whole group of many attributes which are pervading in the substance. Not one of them can be decreased nor can any other attribute be added to it. This common attribute keeps all the substances in their real nature as they are. Never a soul can be transformed into matter

nor matter into soul.

5, Spatiality:-Capacity for occupying any space in the universe. Thus every substance has got some size. Material substances have got material, while non-material substances have got'non-material size.

6. Knowability:- Capacity cf being known by some one.

It means that there is some one who knows all of them. It is impossible for those whc are not themselves all-knowing to know the five invisible substances.

These six common attributes show that every substance has always its existence, has its utility, has the nature of changing, can never lose all its attributes and has some size and is the object of knowledge of some one.

Substance is said to have three natures at a time:- Rise, decay, and continuity.

A substance changing into modification by its capacity of changeability does continue in its real nature. Change means decay of old condition and rise of new condition simultaneously, along with its continuity for example.

A lump of gold is changed into a gold plate. Here

there is decay of the lump of gold and the rise of the gold plate and the continuity of gold at one and the same time

Jain philosophy teaches us the doctrine of many sidedness or relativeness called SYADVAD.

What is Syadvad, relativeness:-

The term Syadvad is composed of two Sanskrit words, Syad and Vada. Syad means from some stand-point, Vada means to describe. Describing something from some point of view is what is called Syadvad. Words have not got the capacity to describe many natures at one and the same time. Knowledge can know many things at a time but words will have to relate them one by one. Words have got very limited power. A man seeing many different picturess can know all of them at a time, but he will have to give description of each, one by one. When he describes one thing, the other things are present in his knowledge He will describe them one by one

Suppose a person has sons, daughters and other relations. He is at one and the same time son, father, uncle, nephew, friend, enemy or other relation. He is the son of his father, is father of his son; is uncle of his nephew; is nephew of his uncle; is friend of his friend and is the enemy of his enemy.

If anyone wants to describe all these relations to some one, he will have to relate one by one. Where he will relate any one of them, the others will remain understood in his mind. In order that the hearer may not be contented with knowledge of one relation only and ignore the rest, the person who is going to explain him will speak like this.

From some point of view he is son i. e. he is son in relation to his father. From some point of view he is father i. e. he is father in relation to his son and so on. Similarly as said before a thing is indestructible with reference to its own nature and at the same time it is destructible with reference to change and condi tions. But both the natures can not be described atonce. Thus he will say from some standpoint it is indestructible; afterwards he will say from some other point of view it is destructible.

As has been said already a thing is one as regards its individuality at the same time it is many as regards its attributes. Thus when any person will describe the thing, he will say from some standpoint it is one and from some other standpoint it is many also.

A mango is one but at the same time is green coloured, good smelling, sweet and cold. We can not describe them all atonce. We shall speak of them

one by one. When one is said, others are implicit. The word "from some standpoint" will point out to the student that there are other standpoints also.

Every word spoken must have some standpoint, from which it has been spoken. The hearer would also understand the thing from the same standpoint, then he will gain right knowledge.

Every thing has got the nature of existence and non-existence both at the same time.

When we say there is a golden ring. It means it is nothing but a golden ring, it is not an iron ring, silver ring, or a brass ring. Really there is non-existence of all things minus golden ring in that very golden ring. It means that there is existence of the golden ring in it, but non-existence of all minus golden ring in it.

A man searches after Devendra.

Whenever he sees him, he recognizes him to be Devendra but not Mahendra, Rajendra, or Bhupedra. It means Devendra has existence of Devendra in him and at the same time has got the non-existence of all the other persons in him.

Existence must have its opposite, non-existence.

It is pen i, e. there is existence of pen in the pen and non-existence of all other things such as paper, nib, book, chair etc. in the pen. When we say iteis soul. It means that there is existence of soul in it, but non-existence of all other souls, matter and other substances in it.

Syadvad is a logic by which we can know things rightly by many aspects.

There are many contradictory natures or relations in a thing at one and the same time. When we desciibe them, one by one, from the correct standpoint, then the scholar can know the right description of a thing. There is a tree. It is bigger and smaller both at one and the same time. It is bigger with referencet o a tiee which is smaller. It is smaller with reference to a tree which is bigger than it There may not arise any quarrels, if the sayer and the listener both understand the thing from one and the same standpoint. But there will be quarrels, if the sayer says it from any standpoint and the listener thinks of it in another standpoint. Suppose a person says that this tree is higher. The listener has his attention towards another tree which is higher than that of which he has spoken. He will then say, "you are wrong, it is shorter and not higher". When they will mutually explain their standpoints they will agree together and the quarrel will be averted.

This Syadvad is meant for ending the philosophical quarrels which arise among different thinkers by not understanding the correct standpoints. If the different thinkers adopt any of the following views onesidedly they will quarrel among themselves.

1. The thing is indestructible.
2. The thing is destructible.
3. The thing has existence.
4. The thing has no existence.
5. The thing has only one nature.
6 The thing has many natures.

Jain philosophy will satisfy them by explaining to them that their statements are true with relation to some standpoint. All the above statements will be found to be correct if their relations are taken into consideration.

1. The thing is indestructible with reference to its root substance and its root nature.

2. The thing is destructible with reference to its capacity of having modifications every moment.

3. The thing is existing with reference to its own individuality.

4. The thing has no existence with reference to

other things except itself.

5. The thing has one nature with reference to its groupness as a substance.

6. The thing has many natures with reference to many attributes and natures which are pervading in the thing throughout.

Suppose a big castle has four walls, the east wall of it is painted with white colour, the south wall is painted with red colour, the west wall is painted with yellow colour, and the north wall is painted with blue colour. Four different persons have seen the different walls. They declare different statements about the castle. That person who has seen the east wall says that the castle is white, others similarly describe it to be red, yellow and blue and quarrel among themselves.

A person who has seen all the four sides of the castle settles the dispute by saying that the castle has got all the four colours on its four walls It is not altogether white, or red or yellow or blue.

The worldly soul is pure and impure at one and the same time from two different points of view. It is pure when it is seen by the real natural point of view, at the same time it is impure when it is seen by the practical

impure point of view.

Some boys are acting in a theatre taking several parts as a king, queen, minister, captain, chaprasi, robber, judge and others. A right knower will see them from both the real and practical standpoints. By real standpoint they are all boys, but by practical point of view, they are actors as king and others. If we know them by only one point of view, the knowledge will not be correct. It will be one-sided and wrong.

A thing can have two contradictory natures by two different aspects. Knowledge can know them both at a time, but speech can not relate them at once. It will describe them one after another. If we take two such natures as indestructible and destructible in a thing we shall describe thus: —

1. This thing is from some standpoint i. e. from the point of its root nature.

2 The thing is not from some point of view i. e. from the point of its changing nature.

3. The thing is and is not from some point of view i. e. from the point of speaking of them both together.

4. The thing is indescribable from some point of view i. e. if we wish to describe both the natures at one time

by one word, it can not be described; we can only describe point by point.

5. The thing is indescribable yet it is indestructible from some standpoint i. e. if we consider both points, that it is describable and indescribable.

6. The thing is indescribable, yet it is destructive from the above point.

7. The thing is indescribable, yet it is indestructible and destructible both from the above point.

Really, there can be three characteristic in a thing existence, non-existence and indescribableness. Three things can always have seven different expressions, neither less nor more.

Suppose we have three colours -White, Red and yellow We can make seven colours out of them. (1) White (2) Red (3) Yellow (4) White & Red (5) White & Yellow (6) Red & yellow (7) White, Red and yellow. Similarly the above said three characteristics have seven modes of expression.

It is therefore called Sapta Bhangi in Sanskrit.

This logic is most important in order to know the true nature of one's own soul. There is existence of

soulness in the soul; at the same time there is non-existence of other souls, and all kinds of subtle and gross matter, medium of motion, medium of rest, space, time, all kinds of impure thought, anger etc. in that very soul. Soul is alone an independent, true, pure substance.

Moreover it is pure, when it is considered from the real standpoint; at the same time it is impure when it is seen as mixed with karmic matter and the body.

A man is wise with relation to those men who are not wise like him; at the same time he is unwise with relation to oteer things which he does not know. He is wise and unwise and both the statements are correct if they are considered from different standpoints.

Different kinds of statements are put forward by different thinkers; if their standpoints are rightly taken into consideration, they will be rightly understood; otherwise they cause many misunderstandings; we may name some of them:-

1. God is the creator, protector and destrcyer of this universe.

2. Every thing occurs by the will of God.

3. All is transieint and dream like.

4. Souls are quite pure and perfect.

5. Souls are impure and imperfect.

6. Souls are not the doers of worldly actions.

7. Souls are the doers of worldly actions.

8. Souls are not the enjoyers of pleasure and pain

9. Souls are the enjoyers of pleasure and pain.

10. Souls are permanent.

11. Souls are impermanent.

12. One who does actions, the same reaps their fruits.

13. One who does actions, does not reap the fruit, but another reaps it.

14. Souls are material.

15. Souls are non-material.

16. Soul is one in the universe.

17. Souls are many in the universe.

18. A soul is all-pervading.

19. A soul has size according to the body.

20. Soul is bound with Karmas.

21. Soul is not bound with Karmas.

22. Soul has one knowledge.

23. Soul has many kinds of knowledge.

24. Soul is indescribable.

25. Soul is describable.

All these statements are correct from different

points of view according to Jain philosophy. Let us examine them one by one.

I. Every soul is by nature pure and perfect like God, but from the practical point of view it is impure. Under impure condition it binds new Karmas, thus it is the creatro, of its own world, then it enjoys the fruits of the karmas, thus it protects its own world. When it gets right belief and is bent upon destroying its own world of karmas, it follows self concentration and then destroys the Karmic world and becomes pure and perfect. This statement can be correct under this standpoint. Literally if we take the pure soul to be engaged in creation, protection and destruction of this universe, this meaning will not hold good, because pure soul devoid of any desire can not engage himself in these actions which can not be formed without any desire and motive. This universe is a group of substances and it is therefore eternal, each substance being eternal. There is neither creation nor destruction of any substance of this universe, but there are modifications in the substances. These modifications are caused in the substances through material causes. For example heat changes water into vapour. Coloumns of vapour combine together and form clouds which are turned into rains by cool winds. Some modifications of the worldly things are brought about

by the impure worldly beings throngh their different motives and desires, e.g. birds build their nests, ants make their holes, bees shape their hive, men make vessels, clothes, house, etc. Pure soul can not perform the impure actions of worldly beings.

2. The statement that every thing happens according to the will of God can not be taken literally true; because He being pure and perfect is desireless. He can not will that the worldly souls may do wrong or right things. But this statement can be understood, if we consider the nature of God. God is all-knowing. He knows what has been in the past, what is happening now and what will occur in the future. Every modification of each and every substance at every minute is known by the pure and perfect knowledge. So whatever happens can not go beyond or against what has been known by him. Thus we can say every thing occurs according to the knowledge of God. Here will does not mean his desire, but His pure knowledge.

3. The statement that all is transient and dream-like is correct with reference to the standpoint of modifications. Modifications have their momentary existence. They come and go. Whatever is evident to us through our five senses is a group of modifications of different things. They change and then we

look on them as if they were mere dreams. A man was wealthy. He sustained great loss in trade and became poor. A stout youny man was seen walking on the road, next day he was seen as a dead corpse. A city was in a prosperous condition. Then an earthquake occured. It was totally ruined. As regards the root substance it is not transient. This universe is eternal and indestructible as regards root snbstances, at the same time it is transient as regards its modifications.

4. The fourth statement that souls are pure and perfect is true from the real point of view. All the souls by nature are quite pure and perfect.

5. The statement that souls are impure and imperfect is true from the practical point of view, when they are seen mixed with karmic matter and are with impure thought activities.

6. The sixth statement, that souls are not the doers of worldly actions is true, when it is considered from the real point of view. Real point of view sees them in their own nature always pure and perfect without any impure and wrong action.

7. The seventh statement that souls are doers of worldly actions and impure thought is correct from the

practical point of view. When the souls are in impure condition, they are the doers of impure actions.

8. The eighth statement that souls are not the enjoyers of pleasure and pain is correct from the real standpoint. By nature the souls being pure they can only enjoy their own pure bliss. They do not attach themselves to worldly actions.

9. The ninth statement that souls are enjoyers of pleasure and pain is correct from the practical point of view, In their impure condition they are feeling pain and pleasure.

10. The tenth statement souls are permanent is correct when they are seen from the substantial point of view. As substances, they always remain as they are.

11. The eleventh statement that souls are impermanent is correct when they are seen from the conditional point of view. Every soul undergoes some modifications in its attributes. There are pure modifications in pure souls and impure in the impure souls. Every fine modification is transient.

12. The twelfth statement that one who does actions reaps their fruits is correct if it is considered from the substantial point of view. Soul as a substance

is permanent. If a soul in the body of a dog performs some good action, it may after transmigration, adopt a human body and reap the fruits of its past good actions. As a substance it is the same soul and no other.

13. The statement that one who does actions does not reap fruit, but another reaps it, is correct when it is considered from the conditional point of view. Every moment the condititition is changing. At the moment the Karmas are bound by any person, on account of good or bad thought activity, they do not show their fruit at that very moment. Those karmas may show their results after some time in that very life of a man or in after life The condition of reaping fruit will be altogether different from the condition when the karmas were bound; thus the enjoyer is not the same as the binder of the karmas. Suppose a man dies and takes birth as a horse and reaps fruits of his karmas which were bound in the life as a man As to the condition of existence the horse is different from the man. From the substantial point of view the statement will be incorrect but from the conditional point of view it will be correct.

14. "Souls are material" This statement is correct with reference to worldly souls which are altogether mixed with fine and gross matter, when considered from the practical standpoint.

15. "Souls are non material." This statement is correct when the souls are considered from the real standpoint which looks only to the real and pure nature of a substance.

16. "Soul is one in the universe". This statement is correct when all the souls are considered with reference to their equality in nature. As regards their separate individuality this statement will not be correct, because individuality of each is quite distinct from that of another.

17. "Souls are many in the universe." This statement is correct, when each soul is considered separately as it is.

18 "A soul is all-pervading." This statement can be correct with reference to the capacity of knowledge which in its pure nature can know all at a time. It means all the knowables exist within its knowledge. It does not mean that each soul is pervading in its size in infinite space. Yet from the real point of view it can be said that soul has the capacity of pervading through out the universe.

19. "Soul has size according to body." This statement is correct from the practical point of view, because each mundane soul retains its form according

to the size of the body it occupies. It can contract and expand according to the size of the body.

20. "Soul is bound with Karmas". This statement is correct from the practical point of view. An impure soul undergoes many kinds of good and bad thought activities; thereby karmic molecules are attracted and bound with the impure soul.

21 "Soul is not bound with karmas" This statement is correct from the real point of view. By nature the soul is always pure and has not got any bondage of karmas.

22. "Soul has one knowledge. The statement is correct from the real point of view, because pure knowledge is of one variety only.

23. "Soul has many kinds of knowledge". This statement is correct from the practical point of view, because impure souls have one or more kinds of knowledge. Thus there can be many divisions of knowledge.

24. 'Soul is indescribable". This statement is correct from the real point of view Really soul can only be realised by soul itself. We can not describe truly and perfectly soul. We may give some hints to the scholar and through them he may try to be attentive solely and perfectly to the soul and then he can realise it.

25. "Soul is describable" The statement is correct from the practical point of view; because in practice, unless we explain the soul it is not easy to have any idea of the soul at all.

Thus the above examples will show, that statements should be understood properly, in relation to the points, they really refer to. Doctrine of Syadvad says that the student should not be obstinate about any one statement, but he should find out the special standpoints by which any statement can be taken to be correct. It should also be known that only a reasonable statement can be solved correctly, but an unreasonable statement can not be accepted.

Statements like, an ass has horns, water does not flow, air can not blow, bright and healthy eyes can never see objects, are foolish and senseless. They can never be accepted as truths.

Many statements of different philosophers can be reconciled from different standpoints. If they peacefully and non-obstinately sit together to consult the different points, they may agree in many points. Syadvad is therefore a means by which efforts for unity can be made and if minds are unbiased, unity can be established

As has been described before any two contradic-

tory natures can be explained to the student by seven modes, so that he may know it quite correctly. We may give one more example here.

A thing is one and many. The seven modes will be as follows.

1. A thing is one as regards its group.

2. A thing is many as regards its many attributes.

3. A thing is both one and many.

4. A thing is indescribable because while both the natures do exist in a thing it is impossible to describe them at once.

5. Although a thing is indescribable, yet it is one.

6. Although a thing is indescribable, yet it is many.

7. Although a thing is indescribable, yet it is both one and many.

It should be known that the right standpoint only can give right knowledge to a student of learning.

It should also be known that words can not describe very fine modifications of a substance. By the time he will prepare himself to describe it, that modifi-

cation may be changed to another.

Suppose a man having seen a bird sitting on a tree, tries to tell another that the bird is seen sitting. Before his statement is made, the bird flies away. The person who hears his statement can falsify him that there is no bird. We can only speak of gross modifications.

A thing may have many modifications with reference to its many attributes at one time, yet the speaker can describe them only one by one.

Suppose a man is ill, thirsty, wounded, old, wealthy and lame. These conditions can be known at a time but can not be described at once.

Thus we have seen that around us there are six real substances. They appear quite pure and perfect when they are seen from the real standpoint. Thus they do not become the cause of like and dislike.

When the worldly things are seen from the practical point of view, they appear in different impure modifications. As they are flittering and changing, a wise man should not have attachment to them. His attachment to them will be the cause of sorrow, because they will soon be changed into other forms. A wise man thus believing in the nature of things, remains calm and quiet and does not disturb his mind on procuring the desired gain or having calamities and

troubles. He believes that they are all due to the two causes, external and internal. Internal causes are the effects of his own karmas which were bound before by his own thought activities and external causes are the movements and actions brought about by him.

In the same way, he is not disturbed in his mind, on seeing fortune or calamities in others. He regards them as happening through their own external and internal causes.

Having right knowledge and conviction, he may try to remove the difficulties, and troubles of himself and of others or he may utilise his own fortune for good purposes and induce others to do so.

If we look at the living beings in this universe from the practical standpoint, we shall see them in different bodies having one, two, three, four and five senses, in the forms of trees, conches, ants, bees, deer, dogs, and others. Although they differ from each other with reference to number and quality of the vitalities, yet there are many similarities among them. All have got breathing, all have age-karma, all have got knowledge, all feel pleasure and pain; all have desires.

There are in general four impulses common to all.

1. Impulse for food. All the beings feel hunger and try to satisfy their appetite. If you will examine the trees, you will find them drawing water, mud, and air. Their roots move towards moisture.

2. Impulse of fear :-Every being has got fear that it may be hurt by any one.

3. Impulse for sex-inclination:-Even trees have got it. Insects are seen joining together sexually.

4. Impulse of attachment towards their environments:-All are attached to their body and to their possessions. If we hurt or try to hurt any creature, it will try to save itself even by hurting us in return though we may be formidable.

When all the living beings want to live, it is the duty of a sensible man to live and let live and to pass his life as harmlessly as possible. We must have love and regard for all the living beings.

It is our duty to be calm and peaceful and always cheerful and not disturb our mind on seeing agreeable and disagreeable phenomana of this universe. This world is like a theatre. It should not agitate us to be absorbed in agreeable thing and to be sorry on seeing disagreeable objects We must see the company of

our family members as associates assembled in a ship or in a railway carriage We should not have blind attachment for them, but try to be helpful to them who are to live in company with us. Do not despise any. Honour great men, love those who are poor and in distress. Try to do good to all.

OUR DUTY TO OURSELVES

Every man is required to lead his life as happily and harmlessly as possible. It is natural that every one wants true peace and happiness. Therefore every man is in duty bound to acquire true, peace and happiness Sensual pleasure can not satisfy him.

As has been said already, true happinesss is the nature and attribute of the soul.

In order to realize it, Jainism has laid down the threefold way of right belief, right knowledge aud right conduct.

True belief in the real and pure nature of one's own soul is the right belief; correct knowledge of the same is the right knowledge and realization of the same is right conduct. In one word self-realization is the way by which true happiness can be acquired.

Really the soul is full of peace and happiness It

does not realize it, because it is impure on account of deluding karma, it is full of strong or mild passions. We must therefore try to remove passionate thought activity and concentrate our attention towards the true nature of the soul.

For this purpose spiritual exercise should be followed daily. As physical exercise is necessary for physisical 'developement, so spiritual exercise is required for spiritual advancement.

HOW TO DO SPIRITUAL EXERCISE:—

The easiest way is to practise by the real point of view. We should sit in a solitary place and then closing the eye of practical standpoint, we should look on this universe from the real point of view. Then all the six substances will be seen in their pure and real nature. Having no concern with non-soul substances, we must see only the souls. They will look all equally pure and perfect. Thus seeing we shall remove all distinctions of high and low, good and bad, agreeable and disagreeable. We shall thus be free from love and hatred. We shall get equanimity, non-attached thought activity. Then we may divert our attention from other souls also, and look ourselves only and try to concentrate upon ourselves as pure and perfect, real souls. This is the best exercise. So long

as we shall remain attentive to ourselves we shall enjoy true peace and happiness.

Even when we are not sitting in a solitary place but engaged in other pursuits of mind, body and speech we should not ignore the real point of view. We may deal with the living beings from the practical standpoint, yet we must see them also from the real point of view. This will create universal love and this practice will not allow us to deal with them unjustly and cruelly.

To stand upon the real standpoint and realise one's own pure soul is the chief duty of all the lovers of peace and happiness, whether they be saints or laymen. Saints being devoid of all the worldly things can devote more time and energy for self realization, while the laymen can follow it according to the time and energy available to them.

Reading scriptures dealing with the real standpoint is also helpful to acquire pure and real standpoint. Saints generally when they are unable to concentrate, devote themselves to calm and peaceful reading and thinking of the contents of the scriptures mainly dealing with the soul .

Laymen being engaged in different pursuits have

many impure thoughts in them. For them, besides concentration and reading scriptures, two more daily duties are prescribed:—

1. Worship and devotion to Pure Soues.
2. Attending upon saints.

OUR DUTY TO OTHERS.

Man can not live alone. Without cooperation a man can not sustain his life. Men must help one another to be benefited mutually. If a man being proud of himself dissociates from all others and has no concern whatsoever he will be unable to acquire food. A single man can neither plough a field, cultivate corn, cut it, make utensils, construct houses, prepare clothes, earn money and do all his bodily works. Without cooperation it is impossible to go on in life. Cooperation only can be helpful to procure mutual help in different ways.

Peasants grow corn. Cowherds keep cattle for milk. Vessel makers make vessels. Clothweavers weave cloth; tailors sew clothes, masons build houses; carpenters prepare gates, chairs, cots; blacksmiths make iron utensils; wood-cutters bring wood from the jungle; soldiers protect us from thieves; clerks write accounts, traders send different necessities from one place to another, professors teach students; students serve the professors. Had there not been different men following

different callings, the needs of a single person could not have been fulfilled. Without cooperation, life is impossible. It is therefore the duty of each man to cooperate with others justly, honourably, truthfully and virtuously.

Every human being must have a feeling of brotherhood and love while dealing with others. He may take necessary work from others, but he should not tease them. The doctrine of non-injury or *"Live and let live"* is the golden rule upon which all our actions should be based.

Man is the highest creature. Great is he who serves all. Man must therefore serve all the creatures of the universe. His dealings must stand upon the golden principle of "Non-injury".

A man must purify his heart from intentional killing and harm.

In following different professions and making different things, there is the possibility of hurting small creatures; one-sensed to even five-sensed beings. Yet a man must be cautious in not giving pain to any creature whatever. He should manage all his necessary actions as harmlessly as possible.

His food must be pure and healthy, free from intoxicating liquor and meat which are quite unnecessary

and are the causes of injury to living beings. His medicine must be pure and simple not causing injury to others. His clothes must be as simple as possible. It is better to wear hand made cloth in comparison to machine made ones. Use of leather and bones should be avoided or curtailed as far as possible.

We should not be engaged in un-necessary pursuits causing hurt and injury to poor dumb creatures.

Our dealings with others must be based on truth and honesty We must never cheat others. We must never wish for or envy other's property.

Straightforwardness must be the motto in dealing with others.

We must always regard the troubles of others as our own. Universal brotherhood means feeling for the trouble of others. It is therefore necessary that we must try to remove the troubles of others and to do good to them as far as possible.

We must learn a lesson from the plants and trees to serve others. Trees and plants give us fruits and flowers. They themselves do not enjoy them. They are all for the benefit of others. Rivers and ponds do not refrain from giving water to anyone whether a man, a beast or a bird Even if a pond has handful of water it will not

deny it to others. Service to others must be selfless. It should not be done for the sake of any revenge or for any gain or reputation. It must be done with a heart of love and compassion in the same spirit as the mother serves her children. Service done without any selfish motive is a true virtue. It is a sort of good spiritual deed. Whenever dispassionately and kind-heartedly any service is performed, then and there worldly attachment is diminished and at once a ray of peacefulness is felt by the person who does good to others. The happiness is of the same kind as can be felt by the practice of self realization. It is therefore said by the saints that service is also Dharma or piety which procures true happiness. It is therefore the duty of every man to devote his energies, time and money and all other powers which he has at his disposal in the service of all human and sub-human beings including insects, trees etc. Service should be performed where it is necessary. I may describe different sorts of services which a sensible man is in duty bound to perform as far as possible.

1. Service to one's own body:—Body is a shelter under which this soul keeps himself safely and performs duties. If the body is not healthy and strong man will be unable to serve others. It is therefore necessary that the body should be kept healthy and always ready to work. Work must be the habit of a man Mind

speech and body are to be used Without use. they become atrophied, useless, like rust-eaten iron vessel In order to keep the body healthy, pure air, water and food are necessary. We should use nose to receive fresh air. If the nose is put to its proper use this will be accomplished. Our surroundings must always be clear and pure. We must live in clean places, sleep in calm places, work in clean places. We must drink pure natural water, after filtering it properly, so that no poisonous insects may go in to the body. It is better to refrain from artificial water such as snow, sodawater etc. Fresh food of corn, milk, fruit, vegetables, should be eaten. Unwholesome food must be avoided. We must not use intoxicants, and flesh. We must not eat too much. Food must be taken sparingly and digested properly. When one food is fully digested then another meal may be eaten. If it is not digested no food must be taken. Food eaten when the rays of the sun are present is easily digestible and is healthy. It is better to avoid eating food in the dark or at night.

It is necessary to practice exercise. Bodily exercise purifies the blood and removes all the dirty matter from the body and makes our muscles strong and healthy.

Another thing necessary for bodily health is to adopt the virtue of chastity. The essence of food is the bodily power which is a seed for procuring children.

This is the king of the body. Under its influence, bodily organs can perform different actions easily and cheerfully. It is therefore the duty of every man to keep it safely in the body. It must not be misused in the wrong directions, A layman should be content with his married wife, Even then he must remain temperate and under self control.

If A man wants to keep his body healthy and strong he must take proper food, air and water, practise exercise and preserve chastity.

2. Service to his wife:- A wife is a close associate of man. She is a friend to her husband. Both the husband and the wife lookafter the good of each other as mutual friends. If the wife is uneducated, the husband is in duty bound to educate her. She should be so trained that she may be able to have high ideas and noble thoughts. She may not remain the slave to her passions. She may look-after the good of humanity. She must become a lover of vintue, lover of society, lover of the country. She must be trained to have universal love in her mind, She must be taught to be economical and never to waste the precious time of life. She must be taught the rules of spiritual advancement. She should be made a true associate in all the duties and all the acts of service a man is required to perform.

If every man makes his wife a true gentle lady she will be a good mother. Mothers are really the builders of the nation. Worthy are the true and real instructors of their children in their tender age. Good mothers are the gems of society.

3. Service to the children:- Sons and daughters are dependent upon their parents. It is therefore the duty of every man to instruct his children, so that they may be able to perform their duties properly and lead their lives as well as possible. A learned man with right belief, though practically calling them his children really believes that they are different souls having come here from their different past lives with their different good and bad karmas and they will leave their bodies and go to other births according to their karms. As they have come under his shelter, it is his duty to do good to them without wishing any return from them. Without selfish motive he will try to make their lives better.

First of all he will look after their proper health. Then he will give them right instructions even when they are playing and have not reached the age of receiving education. When they are about 5 or 6 years of age they should be given right primary education with some simple rules of piety and virtue. They must know how to read and write and how to keep accounts. They must be made expert in their mother tongue, so that

they may be able to read difficult passages in poem and prose. This will be the basis upon which their future education will depend.

How girls are to be educated:- Girls should receive proper education of a housewife and a mother. She must learn the art of cooking, and of managing home affairs, art of cleaning, art of creating a healthy atmosphere. She must know how to receive guests. Besides she should be taught some arts by which she may be able to earn some money if necessary After she has learnt all the household duties properly she may be given higher education according to her capacity and keen desire. It is most necessary that as long as a girl is a student, she must lead a pure and moral life with perfect chastity. If a young girl is unable to follow the proper rule of chastity, it is better to marry her. After marriage, she may proceed on with higher studies, if circumstances allow her to follow. High education without proper ability in house affairs can not make women good wives and mothers. As to their marriages, proper care should be taken to find suitable matches for them It is cruel to marry a girl to an unfit or old man. Some times rich people induce the parents of young girls to give their daughters in marriage to unfit men on account of greed for money. Girls should themselves be satisfied as to their proper copartners in household life.

How sons are to be educated: Sons should be made experts in worldly matters so that they may be able to follow any department of life. After they have received primary and secondary education, parents and guardians should decide the profession which they think best for their sons to follow. After secondary education they must be taught only that education which may be helpful in their future professions. If he is to follow a trade, it is better to teach him all necessary instructions about that trade. If he is to become a doctor, he may be put in that department for learning. It is not good for young men to merely pass B. A. or M. A. and then find themselves helpless to earn their livelihood. They will suffer from unemployment. It will be most difficult for them to get any service.

Sons may go on getting necessary high education along with the spiritual education. As long as they are students, they should not be married, They must pratise physical exercise and the virtue of chastity. Without a strong and healthy body they will not be able to carry on proper duties of their lives.

After completion of education, every young boy must commence the profession for his livelihood. When he is sure that he can earn money enough to support his wife and children then and then only he should marry for leading the life of a layman. There must be

found a proper match for the son, so that he may remain cheerful in the company of his wife. Matrimonial connection based on greed of money should be discarded altogether.

It is the duty of parents to spend more money on the education of their children than on their marriage ceremonies.

Money spent in the marriage of children is not beneficial to them; whatever is spent for their education is no doubt beneficial to them. It is better to spend a petty sum in marriage, but a large sum for their proper education. The most important duty of the parents is to impart religious education to their children. Religious education only can make children of high thinking and of noble character. They can understand their own soul and then they will always be working towards the interest of their soul advancement. They who do not impart religious education to their children are not their true guardians and parents. Advancement of soul is the highest duty of a man and a woman. Without religious education, they will not be able to carry on.

Service to the family members and relatives-A layman must see towards the necessities of his other family members and relatives. If there are orphans and widows, they must be cared for and given proper

education, He must provide livelihood for those who want it. He should help them in every possible way to make them lead a contented and cheerful life. He is the true relative who helps his relatives in time of need and misfortune. If his relatives are in satisfactory position, he should think that he has done his duty. He must be ready always to assist his relatives. He must help them without their request. He may help them in a private manner so that others may not know of his help.

Service to his community:-Every man belongs to a community. He is therefore in duty bound to do some service to his community as far as possible, The most important thing is to spread education. It is therefore necessary that educational institutions for girls and boys should be opened in such a degree that no one may remain illiterate. Primary education must be imparted to each child Also higher education should be given to worthy sons and daughters. Every community must have many learned men and women. They will serve as torches of light for the removal of the darkness of the masses. Learned men and women can make proper reform in the community. It should not be forgotten that each learned man and woman must be endowed with zeal for spiritual advancement.

Next thing is to make the community strong and healthy There should be charitable institutions for pro-

viding medicine to the sick. The community must have proper means of livelihood. Different kinds of industries and trades must be introduced among the members of the community. There must be widows' homes for the care and education of the widows and orphanages for the care and education of the orphans. Money of the community should be utilised in the best way possible Social expenses must be curtailed to such an extent that even poor parents of three or four children may not be obliged to raise loan and plunge into the troubles which a debtor is obliged to suffer in his life Unnecessary expenses and other useless customs should be discarded. Good customs should be introduced. The community must be raised to a high standard Spirit of high thinking and simple living must spread among the masses. Feeling of brotherhood and service must be in the mind of each member of the community.

The poor, destitute, diseased and disabled men and women should be properly cared for. There must be a common good fund in every community for performing different good actions for the community. This fund must be collected from the rich and well to do members of the community. If anyone dies, some money should be taken from the survivers according to his status for the fund. The Parsis in India have this custom of collecting some sum at each death Though their number

is not more than one hundred thousand, yet they have more than 10 millions of rupees. Many social institutions are managed by this Panchayati fund, as it is called. It is under the control of a registered trust committee.

Just as a garden full of small and big trees looks bright and prosperous if all the trees are green and full of flowers and fruits, so a society looks healthy and prosperous, if all the members, poor and rich, lead a cheerful and contented life. Men who are gifted with the spirit of service must try to raise their society to the highest level possible. The Country is made up of different communities. If all of them are advanced, the country will also be prosperous.

Every community must be taught to have the spirit of love and toleration, when dealing with the other communities. There must not be hatred with other societies. Difference in religious views and customs must not alleviate our mutual love and cooperation. He is the right man who serves his community in the right spirit.

Service to the town or villager-Every man is in duty bound to serve his town or village. All the residents of the place must be looked after as his own brethren.

Sanitation of the town must be improved. All the roads, streets, and lanes must remain clean and devoid of dirt. Dirty water must not be allowed to stagnate in a place. Drainage must take that water to a distant place. There must be green vegetation and gardens in the nearest all round the town. Houses should be built with good light and ventilation. Impure articles of food must not be allowed to be sold. There must be proper arrangement of light at night. There must be some place where water may be kept for the cattle. Every child must get education. All men and women must know how to read and write. There must be a public library and reading room for imparting knowledge to the public The town people should try to make hand industries as far as possible and be habituated to use the same. Industries should be encouraged. Hand industries are the source of providing food to the poor. There must be a department to look after men and women who can not get food for themselves. They must be provided with food. No human being may die of starvation in the town. There must be a society for the abolition of cruelty to animals. They must not be ill-treated by men. A humane national society should be established for the care of dumb creatures. They may not suffer and die. Diseased animals must be cared for. Animals may be provided, with food as far as possible.

A healthy town with cheerful faces of men and women is what is required. Municipalities have a large duty to perform. They must improve the condition of the citizens in all directions.

A lay-man must devote his resources of money, education, power and authority to better the conditions of the town people.

Service to the country:-Every man is in duty bound to serve his country. The country is his mother. He lives upon the air, water and food of the country. Country must be on progressive lines. Whatever efforts are necessary for the prosperity of his country should be shared by every man and woman. There must be spitit of patriotism in every man and woman. They must love their country.

The country people must not starve; they must have enough food. They require clothing, shelter, knowledge, good health, good habits, and spirit of generosity. Every patriot must wish that his country may not lag behind other prosperous countries. Every patriot must spend his resources for the good of the country. We must try to fulfil our necessities of life from the labour of our countrymen. Our food and medicines must be country made. Our furniture must be country made. That country which does not use countrymade articles

will see many of her people starving for want of work.

Raw articles produced in a country should be utilised in making them into different articles of use. The authority ruling the country must manage the affairs of the country in such a way that agriculture and industries must be improved and education must be spread. No child, girl or boy must remain illiterate. People of the country must organise societies for the spread of education, industries, and health. Authorities must help them by all means. If the country is backward, people must sacrifice their efforts for making it forward and improved. Different goods should be sent to foreign countries for sale. There must be honest dealing in the country. Every man and woman must love the country and help any one who is in need of help. There must be technical schools, high schools and colleges. Every secular institution must give spiritual education side by side. People of the country must know how to use arms, so that they may be able to defend the country, if attacked by the enemies. Without the teaching of self-defence and exercise, people become cowardly. They lose their power of defence.

Service to the country is a noble duty. If a man has to give up all his property, even his life, it is his pious duty to sacrifice every thing for the country.

The country men and women must have free right of speech and writing. There must be enough newspapers and magazines for imparting true information and knowledge. Every one must devote some time everyday to read them. There must be union among the country people. Without union the country can not prosper. Every country man must love his country more than his own community. As inhabitants of a country, there should be feeling of brotherhood among themselves. There must not be any feeling of enmity against other countries without any cause. The country men should never think of torturing or looting the people of the other countries. If we use improper means to oppress other countries, we shall also be oppressed by them. There will be impossibility of peace altogether. We should prosper and let others to prosper. Even then we must not calmly suffer the tyranny of others. Tyranny and injustice must be prevented. That country is called prosperous and progressive, where each child knows how to read and write, where each has knowledge of self defence and of spiritual progress, where each is contented, not starving, where each has got a generous spirit to help others.

Service to humanity:-It is necessary that all men and women should lead a cheerful and just life. It is therefore necessary that the doctrine of universal love

non-injury should be proclaimed every where in each country. There must be a large fund for the propagation of truth. Different books on this subject in different languages should be scientifically written and printed. They must be distributed in all parts of the whole world. Learned men should travel in all the countries and preach the truth to them. Humanity must know the beauty of love, compassion and service. Humanity must be taught the lesson, "Who am I" and "How to serve oneself and how to serve others". If humanity knows properly the golden principles of non-injury and love, there will be an end of all unjust dealings. There may not arise any occasion for conflict and discord. All the men and women may go on progressing and lead happy and contented lives.

Service to animal kingdom:-Dumb creatures are our brethren. They must be looked after like our own brothers. They must not be killed for the sake of religion, sport, food or medicine. We must not sacrifice animals for the sake of pleasing gods and goddesses. We must not hunt them for sports and pleasures. We must not kill them for flesh and medicine. When there are sufficient vegetables which can be used for food and medicine, what is the use of killing and torturing our poor brethren. They have got the same right to live as we have got. We have no right to kill

them for our selfish purposes We must serve them. We are higher creatures, we must protect the lower ones We must not deal cruelly with them. We must not eat their flesh or use any of their limbs for our selfish motives. We can take work from them and can use them for our purpose with kindness and mercy. We may teach them but not tease them. We must not overload them. We must supply them with sufficient food at the proper time. We must be very kind to them. We must distribute food to the dogs, stac, cows, pigeons etc when they come to us when hungry. We must not hate any animal. We must look at them with mercy. Donkeys, oxen, camels, horses, elephants and other animals which can be utilised for carrying passengers or goods are all vegetarians. We must be very kind to them.

Our compassionate heart must be stretched to all the animals and should be bent upon their protection as far as possible. Laymen cannot but injure lives when following the duties of a king, soldier, tradesman, peasant, blacksmith, goldsmith, mason, labourer, cook, sweeper, gardener etc. Even they must be on the look out to avoid as much injury as possible. Kindness to animals is the cause of kindness to humanity.

Service to one sensed lowest beings:-According to Jainism there are five kinds of one-sensed beings:-earth-

bodied, water-bodied, fire-bodied, air-bodied and vegetable bodied. They can feel through their sense of touch. They live on air and other matter. They must not be used and troubled uselessly. We may use them according to our purpose. We must not cut trees uselessly. We must show kindness even to them. Universal love is the cause of service. Our love must extend to all the beings of the universe. We must deal with them upon the principle, "Live and let live". Humanity is based upon justice, mercy and virtue. We must deal with all the creatures like our own relatives and brothers. They are members of our own family in this world. Service is the duty of men and women. We must teach our children how to serve all the creatures.

श्री महावीर ग्रन्थमाला के सर्वोपयोगी प्रकाशन—

आमेर शास्त्र भंडार जयपुर की ग्रन्थ सूची

आमेर शास्त्र भण्डार जयपुर एवं महावीर शास्त्र भण्डार श्रीमहावीरजी के २५०० से अधिक ग्रन्थों का सविवरण परिचय । मू० ५)

संपादक:—श्री कस्तूरचन्द कासलीवाल एम. ए., शास्त्री

Dr. A. N. Upadhyay—By bringing to light the valuable contents of the Amber Bhandar you have highly obliged the students of Indian literature and those of jain in particular.

प्रो० रामसिंह तोमर, राम विश्वविद्यालय, रोम—आपने बड़ा महत्त्वपूर्ण कार्य किया है और इसके लिये आपकी जितनी प्रशंसा की जावे थोड़ी है।

श्री अगरचन्द नाहटा—आपने इस उपयोगी एवं महत्त्वपूर्ण कार्य को हाथ में लेकर दि. जैन समाज में अनुकरणीय आदर्श उपस्थित किया है।

वीर-वाणी (जयपुर):- सूची को प्रकाशित कर क्षेत्र के मंत्री महोदय ने एक अनुकरणीय कार्य किया है।

ज्ञानोदय (बनारस):-प्रस्तुत सूची शोध विषयक कार्य करने वाले विद्वानों के लिये बहुत ही उपयोगी है।

जैन सन्देश (आगरा):-इस उपयोगी प्रकाशन के लिये श्रीमहावीर क्षेत्र कमेटी को साधुवाद।

जैन जगत् (वर्धा):-इस प्रशस्त कार्य के लिये क्षेत्र के कार्यकर्ता और सम्पादक विद्वान् धन्यवादार्ह हैं।

प्रशस्ति संग्रह

आमेर शास्त्र भंडार जयपुर के संस्कृत, प्राकृत, अपभ्रंश एवं हिन्दी भाषा के ग्रन्थों की ग्रन्थ तथा लेखक प्रशस्तियों का अपूर्व संग्रह। मूल्य ६)। सं० श्री कस्तूरचंद कासलीवाल एम. ए., शास्त्री

१. पुस्तक का संकलनपरिश्रम पूर्वक किया है। प्रस्तुत संग्रह में अपभ्रंश साहित्य की ४० से अधिक प्रशस्तियां आंखें खोलने वाली हैं। —डा० वासुदेवशरण अग्रवाल

२. हिन्दी भाषा के विकास की रूपरेखायें जैन वाङ्मय में छिपी पड़ी हैं। यदि आप लोग इसी प्रकार इस बहुमूल्य सामग्री को प्रकाशित करते रहें तो हिन्दी भाषा का उपकार महनीय होगा। —विश्वनाथप्रसाद मिश्र [प्राध्यापक काशी विश्ववि०]

३. प्राकृत तथा अपभ्रंश में जितना महत्त्व का कार्य हमारे जैन विद्वानों ने किया है उतना अन्य ने नहीं। इसके लिये समस्त भारत उनका चिर ऋणी है।

—महामहोपाध्याय डा० उमेश मिश्र, एम. ए. डी लिट

४. सचमुच आपका यह संग्रह बड़ा उपयोगी है। ऐसे लोकोपयोगी साहित्यिक कार्य में समिति जो भी व्यय करती है उसकी प्रत्येक पाई वास्तव में सफल है।

—चैनसुखदास न्यायतीर्थ (सं. वीरवाणी)

८. सम्पादक ने इस ग्रन्थ के सम्पादन में पर्याप्त परिश्रम किया है और उपयोगी परिशिष्टों आदि से विभूषित करके इस संस्करण को परिपूर्ण बनाने का अच्छा प्रयत्न किया है।

—ज्ञानोदय (बनारस)

९. भाषा विकास की दृष्टि से यह प्रशस्ति संग्रह अत्यन्त उपयोगी है। —जैन जगत् वर्धा)

१०. ······इससे खोज करने वाले विद्वानों को जो सहायता मिलेगी, उसके लिये न केवल विद्वान् ही, बल्कि इतिहास भी कमेटी का कृतज्ञ रहेगा। —जैन सन्देश (आगरा)